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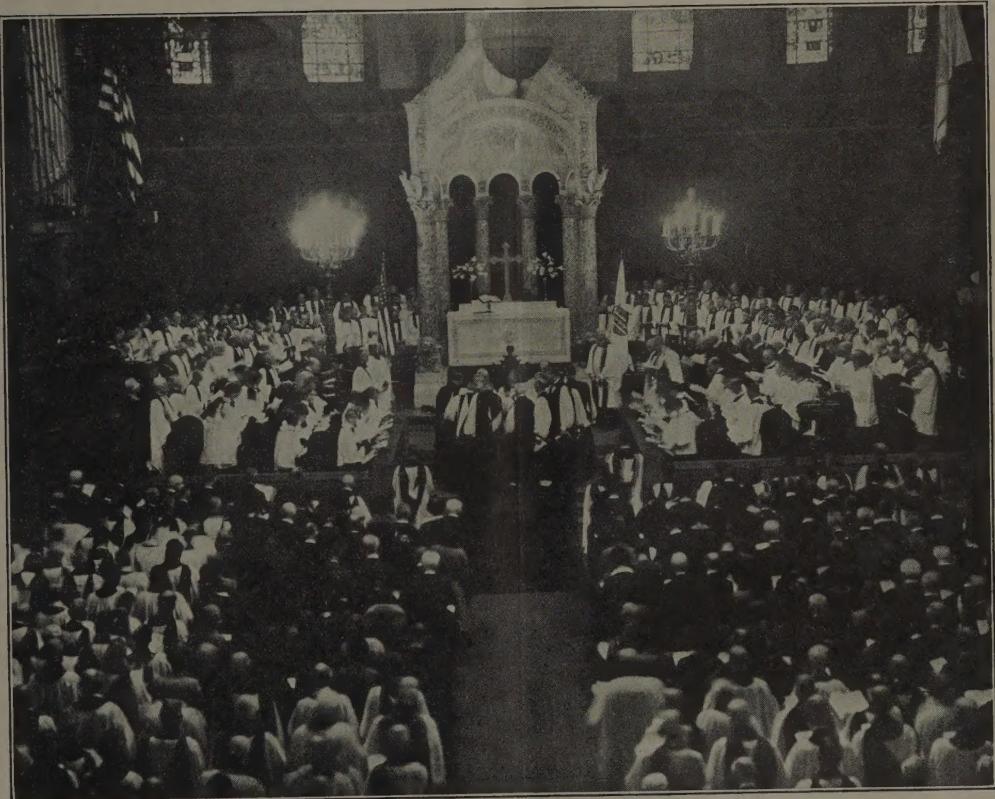
# The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LXXXIII

MILWAUKEE, WISCONSIN, OCTOBER 25, 1930

No. 26



## THE CONSECRATION OF BISHOP SHERRILL

The laying on of hands at Trinity Church, Boston,  
consecrating the Rev. Henry Knox Sherrill, D.D.,  
to be the ninth Bishop of Massachusetts

(Photo by courtesy of Boston Transcript)

*An Excerpt From*  
**THE NEW YORK TIMES**

# St. Thomas' to Seek Fund of \$3,000,000

## To Hold Site Forever

**Plan to "Stave Off Lean Years Which Will Inevitably Come in a Decade or So."**

NEW YORK, May 11—

"St. Thomas' Protestant Episcopal Church will seek to raise an endowment of \$3,000,000 to keep forever its site at Fifth Avenue and Fifty-third Street, it was decided at the third annual meeting of the Men's Association of the church, which was held Thursday at the Bankers' Club.

"The announcement of the project was made yesterday.

"The purpose of seeking the endowment, according to the announcement issued from the church, is to stave off the lean years that will inevitably come a decade or so hence, when the trading zone will have drawn its coils ever so more tightly around the territory."

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# The Living Church

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VOL. LXXXIII

MILWAUKEE, WISCONSIN, OCTOBER 25, 1930

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## EDITORIALS & COMMENTS

WE HAVE received, not very promptly, the official publication of *The Lambeth Conference, 1930*,\* containing the encyclical letter, the resolutions, and the reports. The letter and the resolutions were promptly published in *THE LIVING CHURCH* from

The Lambeth Report  
unofficial texts secured in England, but the reports of committees, upon which the resolutions are based, are too elaborate and extended to be republished in our columns, and there is less reason for complete publication, since the reports are not adopted in full by the Conference and their subject-matter is always represented in the resolutions of the whole body. We shall, however, from time to time, reprint parts of these reports because of their general interest and because of their great intrinsic value and the reasoning which has, generally, led to the resolutions.

We do feel that American Churchmen have a real grievance at the long delay that there has been before this official publication could be secured in this country. Individual bishops who attended the conference and who left orders for the publication in England received their copies, we are told, from six to eight weeks before the authorized American agents of the publishers could supply the book here. Yet nowhere, we believe, has it been more eagerly awaited than in this country, and we do feel very seriously that if England is to be the place for future gatherings of bodies designed to represent the entire Anglican communion, the United States must be placed on a parity with England in provision for promptly securing the report.

We are reprinting in this issue the report of the discussions between the Orthodox and the Anglican committees on relations between the two bodies. It will be observed that those relations were discussed with great frankness and apparently the explanations given of the Anglican position on different subjects were accepted by the Orthodox as quite satisfactory. The whole question is to come before the Pro-Synod of the entire Orthodox Church at its sessions next year, when, it may be hoped, the long-desired agreement between the two communions may be finally effected. Whether this agreement shall involve complete intercommunion or not, it will certainly greatly improve the relations between the two, and we may hope that such intercommunion may be completely established.

IT WOULD be ungenerous for us to fail to bear testimony to the wisdom and the statesmanship with which the two committees met. The general chairman on the Anglican side was the Archbishop of York, and, we are advised, the statements of the Anglican position were generally framed by the Bishop of Gloucester, supplemented in many particulars, especially as to American practice, by our own Presiding Bishop. And these interpretations of the Anglican position seem to us to have been exceedingly well done. When the Orthodox delegation were able to state "that they were satisfied with regard to the maintenance of the Apostolic Succession in the Anglican Church in so far as the Anglican Bishops have already accepted Ordination as a *mysterion*, and have declared that the Doctrine of the Anglican Church is authoritatively expressed in the Book of Common Prayer, and that the meaning of the XXXIX Articles must be interpreted in accordance with the Book of Common Prayer," a long-continued source of misunderstanding has been removed. So also the acceptance by the Orthodox of "the explanation of Anglican Doctrine" "with regard to the Eucharistic Sacrifice" as "agreeable to the Orthodox Doctrine if an explanation were to be set out with all clearness" is entirely reasonable. The Lambeth Conference has never claimed the authority to define the faith of the Church except as it may quote the official language of its various component parts; but the agreement "that a Joint Commission of Orthodox and Anglicans should be appointed for the consideration of questions of Doctrine" may supply the medium through which satisfactory definitions may be made.

The Orthodox Bishops are justified in asking that the Anglican communion will officially assert what their representative bishops at Lambeth have assured them as to the Anglican position. At the same time we trust they will see that the citation of the official language of the Church, as expressed in the agreement of its Books of Common Prayer and as interpreted by its recognized scholars, does afford sufficient evidence of her position so that new definitions are not needed. No doubt here or there an individual in the Anglican communion has written in such wise as to place himself out of harmony with the Church's official teachings, but the authority of the standards remains nevertheless.

So also the statements with regard to conferences

\* *Lambeth Conference, 1930*. Published by the S. P. C. K. American agents. The Macmillan Co. Cloth, \$1.50. Paper, \$1.00. Postage about 10 cts.

with Roman Catholics and with Old Catholics are admirable, and if the former should have had no obvious results, they are, at least, suggestive of the fact that there are Roman Catholics who are sympathetic with the Anglican desire for better relations, even though the Pope appears to have repudiated them. We trust that the hopeful attempt at better understanding with Old Catholics will produce real results.

**T**HE Catholic Congress will draw a great many people next week to Buffalo. But it is a great mistake to think that size is a test of its usefulness. It is comforting to Catholic Churchmen to feel that we have passed those days in which the struggle

**The Catholic Congress** for existence in a Church which thought of itself chiefly as reformed; in which the act and the process of

reformation seemed so fundamental that all else than its own reformation seemed unworthy of recollection. A better balance now prevails quite generally in the Church. Very few thinking Churchmen today deny the essential Catholicity of the Church. We are no longer "a Catholic Church with a Protestant people." We are, rather, a Catholic Church with a people who, not repudiating the necessary Reformation in our history, are trying to see that Reformation in its true proportion as one step in a long history that has involved many reformations, none of them more important than that which has changed the whole face of Anglican history in a single century.

We have suffered losses and defections; but the very fact testifies how little the Catholic Movement has depended, or does depend, on single men. We are not "of" Paul or Apollos or Cephas or of any later leader.

The heart of the Congress is its Solemn High Mass. It is not the perfection of its ceremonial that will count, but the depth of its reality. There will be valuable papers read, but these are not the principal purpose of the Congress. Beyond anything else it is intended to be a great corporate act of worship, coupled with the intercessions that are the working program of the Congress. There are no elections, no "politics" to be subserved. Those who attend do so with a profound sense of their own limitations and of the fact that the Catholic Movement is in the hands of Almighty God, to be guided and directed by the Holy Spirit.

**T**HERE was commemorated this week in New York the centennial of the death of Bishop Hobart, third Bishop of New York and seventh rector of Trinity Church, the anniversary service being held in that church on Wednesday, October 22d.

It seems incredible that only a century has elapsed since that courageous figure fought his good fight. Anglican Christendom was still under the eclipse that was caused by the Germanization of the Church of England. The Church in the United States scarcely realized itself as more than a voluntary Protestant sect. Deprived of the prestige that accrued to the English Church through its connection with the government, it seemed to be dying out. Then arose Bishop Hobart, who saw, though perhaps incompletely, what the Church was and to what position it might attain. His life and particularly his episcopate were one long struggle, for he seems never to have been understood and the exponents of the majority in the Church opposed him with all the vigor of which they were capable. His *Companion to the Altar*, one of the earliest

eucharistic manuals of the American Church, was widely denounced. His *Companion for the Festivals and Fast Days* aroused a serious controversy. As editor of the *Churchman's Magazine* he was frequently drawn into grave arguments. An interesting sketch of his life appears in Morehouse's *Some American Churchmen*.

Bishop Hobart introduced a new element into the American Church and paved the way in this country for the Oxford Movement which was to begin shortly after.

It was a happy thought that has led to the celebration of his centennial anniversary.

**L**AST week there passed from earth the beautiful soul of a Churchwoman who, though in the world was not of it, and who had spent her life in doing good. She was Mabel Gerry Drury, wife of Saxham Drury and daughter of the late Elbridge T. Gerry of

**Mrs. Drury** New York. She knew that death was near, and in a letter to a friend written only a few days before it came, she was able to say:

"After all, as I think you know, I have professed great things, and they do not fail me at such a time as this. I shall die in the full confidence of the Catholic faith."

Such a declaration of faith by one whose faith was shortly to be changed to sight is worth many tomes of deep controversy. She knew the value of her faith. It had been the mainspring of her life, not long as life is commonly counted, but very rich in true values. Coming on the eve of the All Saints festival it blends perfectly with the devotions that the Church gives us for the day. It is the counterpart of St. Paul's "I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of life."

May God receive her in love and grant to her eternal light and life!

#### ACKNOWLEDGMENTS

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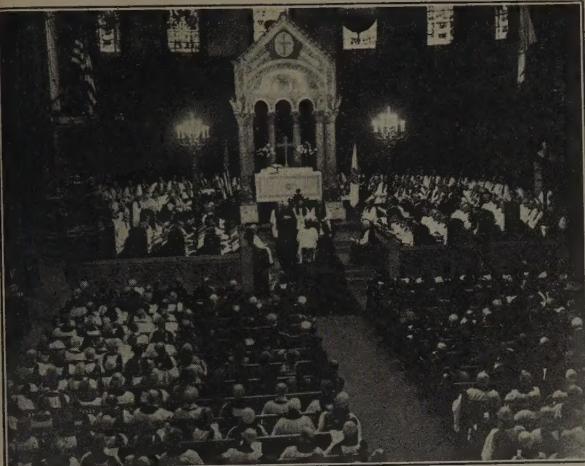
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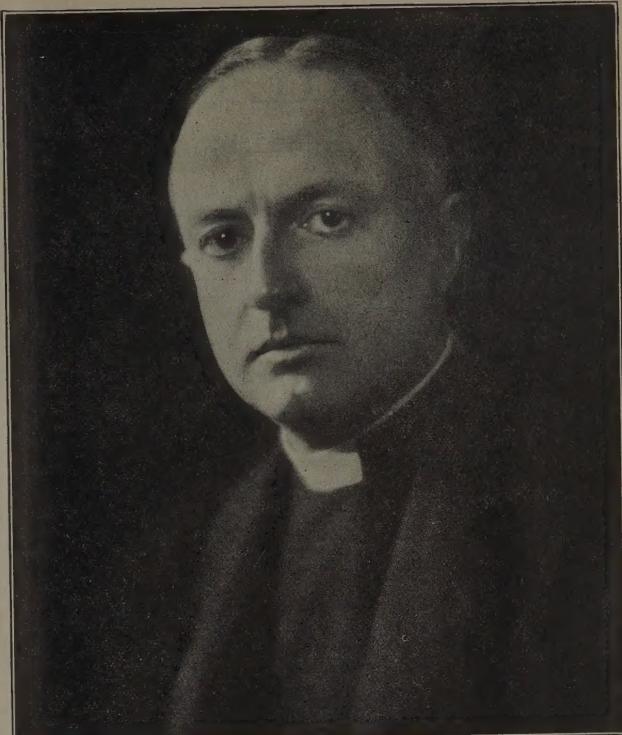
#### FREQUENT COMMUNION

FREQUENT COMMUNION, after careful preparation, is not an idiosyncrasy of individual parish priests. It is the norm set forth by the Church, the Bible, and the Prayer Book. Note especially the Prayer Book (new edition), on pages 87, 291, and 321. But frequent Communion without preparation of soul and body is more harmful than laxness. The Church makes fasting the preparation of the body, and she makes careful examination with repentance the preparation of the soul. Because you may happen to "feel like it" or because you see others making their Communion is no preparation. Communion without preparation is more reprehensible than irregular and infrequent Communion.

—The Angelus.



DR. DROWN READS THE TESTIMONIALS

THE BISHOP OF MASSACHUSETTS  
Ye Crafteman Photo.

ENTERING HISTORIC TRINITY CHURCH

## Two Bishops Consecrated

*Above:* At consecration of Dr. Henry Knox Sherrill as Bishop of Massachusetts, Boston. (Photos by Anthony Capra, Herald-Traveler Staff.)

*Below:* At consecration of Dr. Frederick D. Goodwin as Bishop Coadjutor of Virginia. (Photos courtesy Richmond Times-Despatch.)



THE VIRGINIA PROCESSION

Southern bishops and other clergy entering North Farnham parish church, one of Virginia's colonial landmarks.



PART OF THE PROCESSION

LEFT TO RIGHT: Dr. Henry B. Washburn, litanist; Rev. Messrs. Arthur O. Phinney and Dwight W. Hadley, supporting presbyters; Dr. Henry Knox Sherrill, Bishop-elect; Bishops Atwood and Babcock, presenters; Bishops Alexander Mann and Lawrence, co-consecrators; The Presiding Bishop, consecrator.



OUTSIDE THE CHURCH

Some of the large congregation that was unable to gain admittance at Bishop Goodwin's consecration.

# DAILY BIBLE STUDIES

Edited by the Rev. Floyd W. Tomkins, D.D.

## A PURE HEART

*Sunday, October 26: Nineteenth Sunday after Trinity*

READ St. Matthew 5:3-11.

**A**MONG all the Beatitudes of our Lord's Sermon on the Mount, the sixth attracts us most because it reveals the way by which we can know God. Pure-heartedness means sincerity, absolute honesty in thought and purpose, and it is a rare possession which can only be gained through the Holy Spirit. The word "heart" is found in many Bible verses, and in the original Hebrew and Greek several different words are used, but they all have the same general interpretation, referring not to the physical heart but to the center of life and affection and desire. Above all else Christ asks for sincerity in our thoughts and words and prayers, in our life and our affection. The only thing that made Him righteously angry was pretense, an endeavor on the part of men to appear better than they were. Christianity calls for absolute sincerity.

*Hymn 277*

*Monday, October 27*

READ I John 3:18-24.

**I**N OUR Collect for this week we pray that God's Holy Spirit may in all things direct and rule our hearts. So only can we be pure-hearted. We cannot deceive God. He is greater than our hearts and knoweth all things. In our weakness we may be confused and incapable of knowing whether we are sincere or not. So complex is our life with its mingled emotions and desires that sometimes we can hardly know whether we really mean what we say even though we long to be honest with ourselves and with God. There is a subconscious self which often contradicts our words and deeds. How comforting then to know that God is greater than our hearts. I can never forget a sermon on these words preached, while I was in college, by the Rev. William R. Huntington. It brought a message which has changed my whole life. The fact that God alone can make the heart pure may well help us all.

*Hymn 402*

*Tuesday, October 28*

READ II Kings 10:15, 16.

**W**E MAY not approve of all that Jehu, King of Israel, did, but in his appeal to Jehonadab he suggested a loyalty which is all important in our mutual human relationships. "Thy heart and my heart" in sympathy has as much to do with peace as with war. We can only work together and pray together when there is a oneness of loyalty and a singleness of purpose. And here also we need the Spirit of God to direct and rule. In the home, in the Church, in Missions, hearts must be united in all sincerity and hands clasped in sacred trust. When we have the mind of Christ (I Corinthians 2:16) there sounds a call to service which casts aside all differences and makes us one in the blessed enthusiasm of service. When hearts and minds are united the home, the Church, and Missions are blessed with peace and success.

*Hymn 532*

*Wednesday, October 29*

READ St. Matthew 15:18-20.

**W**E ARE startled by our Lord's words, and yet they bring a great message. Bad words and deeds result from hearts which are not directed and ruled by the Holy Spirit. Also good words and deeds can only come from pure hearts. So David by inspiration prayed for a clean heart (Psalm 51:10). If we could be pure-hearted half of the victory over sin would be accomplished. And here also we find God's true judgment, for while we see and hear that which is evident, God looks at

the heart (I Samuel 16:7). "If your heart keeps right," run the words of a popular hymn; and so we may be sure that out of it will come the blessed fruit of the Spirit (Galatians 5:22). We need not be afraid lest the heart become corrupt if we only hold to a desire for pure-heartedness and ask God to make us love that which He loves.

*Hymn 372*

*Thursday, October 30*

READ St. Matthew 6:19-21.

**O**UR Blessed Lord here gives us a means whereby we may test our sincerity. If our hearts are fixed on earthly things, perishable possessions, pleasures, wealth, and popularity, we may be sure that we are failing. It is not wrong necessarily to have possessions if honestly gained, but when we think more of such possessions than we do of God then we are doomed to disappointment and sorrow, for these things can never satisfy the soul. We are to seek God and His righteousness first (St. Matthew 6:33). In other words, if our treasures are all on earth and eternal issues are forgotten we may be sure our hearts are not pure and so we cannot know the will and love of God. If we take what God gives us gratefully but do not allow earthly things to bind us so that we cannot freely and gladly seek to do His will, then we are real Christians. This divinely-given test can never fail.

*Hymn 404*

*Friday, October 31*

READ Romans 10:6-10.

**T**HE mouth and the hearts are both essential in the Christian life. We are to confess with words, but the confession must proceed from a believing and loving heart. Also, when the heart believes Christ asks that the mouth make confession (St. Luke 12:8), and before He ascended into Heaven He led St. Peter to declare three times his love. Some people are timid about the heart's emotions lest they be unreal, and indeed there is a danger. But we must remember how Christ said, "Thou shalt love the Lord Thy God with all thy heart and soul and mind and strength," and it is significant that He places the heart first. If we are sincere we need not be afraid of emotion. There is a difference between emotion and emotionalism. And when the true heart declares in words the strength of its faith and love there is a joy in life which anticipates the joy of Heaven.

*Hymn 234*

*Saturday, November 1: All Saints' Day*

READ Revelation 7:2-4, 9-17.

**I**N HEAVEN the saints will rejoice and sing, hearts and voices uniting in blessed purity, for they shall see God and His Name shall be in their foreheads. The Spirit and the Bride will say "Come," and a great multitude will join in singing the anthem of eternal praise. But we must learn here on earth how to be pure-hearted if we would join in that heavenly anthem. We can see God by faith here and now as we hear His voice and follow His will and do that which He asks us to do. Sainthood begins on earth. It is the realization of the love of God in Jesus Christ, the loyal and loving acceptance of His salvation, sincere faith and obedience from a true heart that creates the holiness which God desires. The Holy Spirit is our guide to Heaven.

*Hymn 296*

Dear Lord, help me to be pure in heart. Let Thy Holy Spirit guide and direct my heart so that it may be sincere. And help me so to trust and love and serve here that at last I may be among those who will sing Thy praise forever. Amen.

# Living in a New World

Sermon at the Consecration of the Rev. Frederick D. Goodwin, D.D.  
to be Bishop Coadjutor of Virginia

By the Rt. Rev. A. S. Lloyd, D.D.

Suffragan Bishop of New York

*"... we beheld his glory, the glory as of the only begotten of the Father . . ."*

—ST. JOHN 1:14.

**T**HESE words seem to declare the reason for being of the office of Bishop in the Church of God.

There must be a living witness to the truth declared in this statement till He comes again. In the nature of the case this can be preserved only in an office. In the development of the Church's organization it turns out that such office is that which the Church describes as the office of Bishop in the Church of God.

We are assembled for the purpose of consecrating a man to that office. He will minister to the Church in the diocese of Virginia.

The dignity and worthiness of what we are here to do are sufficiently emphasized in that in this service we reverently acknowledge and endeavor to meet the obligation which has rested on the Church through the ages, to safeguard and perpetuate with utmost carefulness that office. Let me state again what the office connotes: It is the living witness that the Church is speaking truth when she declares that God has revealed Himself in the person of His Son, our Lord Jesus Christ, who by the sacrifice He once offered redeemed mankind. Further, it is the witness that that Sacrament which the Church offers today is the same that our Lord Himself commanded His Church to continue, a perpetual memory of that His precious death and sacrifice until His coming again.

This of itself is enough to make our service here significant in the life of the Church. We who are entrusted with it might well be afraid to go on with this work, were we not persuaded that the Head of the Church will by the Holy Ghost bless and sanctify what we do.

Yet the very place in which we are met together seems to demand that we give thought to the things which have fallen in the life of the Church in Virginia which must mightily affect the future of the whole body. One can almost hear this old house proclaim that the man chosen and consecrated to the office of Bishop in the diocese of Virginia shall do more than bind himself to be faithful to the diocese which he will serve as chief pastor and director. (In the deepest sense he will be its spiritual head, but this is a term which has been much abused.) This place seems to require that the diocese pledge itself neither to betray nor to belittle that which has been entrusted to it for the blessing, not only of the American Church, but of all the people in America.

In speaking so, I am not afraid of seeming to tempt you to pride or boasting. As a matter of fact there is no room for either. As men speak, it was by accident that this colony was made custodian of the faith. By the same token the jealous safeguarding of the faith falls upon you. My desire is to tempt this diocese to profound humility because of God's gracious favor bestowed on it. The mark of greatness is the humility with which honor is received, and no higher honor can come to a people than that which God bestowed on you. He entrusted to the people who established this colony the keeping of that tradition which preserves on the earth the memory of the fact that God touched human nature in the Incarnation.

The time is not yet, but the day will come when the American people will, with one voice, give thanks to God that, when this colony was founded, it brought to America the Catholic faith.

Let me remind you how before He thrust forth Englishmen to take possession of this land, our Lord in His goodness had compelled His Church in England to cleanse itself. Through sore labor and testings, through distress so grievous

that one marvels that the Church was not obliterated, the Spirit of God drove the Church to shake itself free from its dependence on the commandments of men, and to rid itself of the superstition and faith in magic which held the minds of men in bondage.

So it happened that when England sent out this colony that land had come out of the time of testing, with the Catholic faith restored, strange doctrines repudiated; withal preserving unimpaired that Order which is the living witness that the Revelation has been shown which is the source of Christian living.

It is worth your while to turn aside to note that perhaps there is no token of the guiding of the Holy Ghost in all those days of pain and darkness more notable than that the Church in England had the courage, when a minority were literate, to refuse in its standards to make appeal to fear or to men's emotions, and made its appeal directly to human intelligence, depending on this to control and guide the emotions which after all are the spring of men's acts. Nor is there a more useful subject for study than the simplicity and sanity of the Book of Common Prayer which the Church in England put into the hands of her children to interpret for these the meaning of the Revelation showed in the life and words of our Saviour Jesus Christ. Except the writings that remain of the blessed Apostles, it is safe to say that there is today no form of sound words which provides so wise and sane instruction concerning the faith committed to the Church, as that given men in the Book of Common Prayer. We cannot estimate the loss to men in general involved in its discontinuance as a handbook of religion.

But to go back to consider for a moment what the Church purified meant to Englishmen: Men discovered that they were free, that there was no room for fear in the life of a man, that all the physical world is for man's service, that the secrets of the physical universe might, and of right, ought to be solved for man's benefit; that before his Maker alone must man bow himself; that, working with God, men shall make the earth a fit dwelling place for men. Not only in England, but wherever the Revelation had been proclaimed, human development suddenly made great strides. The greatness and the power and the dignity of a man had new significance. Man's daring was mightily increased. Even into the deepest mysteries men delved without fear. Their power was infinitely multiplied. Men were no longer held in bondage, as slaves, to a power they could not cope with.

**O**UT of such atmosphere came the men who established this colony. They came, no doubt, as all men go, seeking their fortune, driven by their own interests. But they came dreaming dreams. Eckenrode, in his fascinating book entitled *Jefferson Davis*, tells how they came to a land which seemed to offer unbounded possibilities. Its conditions stirred in them and challenged them to respond to their racial instinct. They were men of their time, and using the means that were at hand they proceeded to build an empire in which their dreams might be reduced to practical expression.

A day came when the expansion of that empire clashed with another expression of economic growth. In the empire's building there had been incorporated because of its present usefulness—not because those people were enamored of it—an institution which was obliged in the nature of things to pass, just because the God revealed in our Lord Jesus Christ whom those men worshipped is a God of truth. Consistently with all revelation of God in His dealings with His people through the ages, when that struggle came, involving as it did the perpetuation of human slavery, God could not deny Him-

self. He allowed His people to suffer, and their building to be destroyed.

As is the case whenever God's will is worked by the wickedness of men, the great works men had wrought were swept away in that ruin. But the truth though buried must rise again, and the principles affecting all human life which were exemplified in that building will at last find expression in the development of our country's character.

The men of that building had all the robust limitations (and I suspect the ugly ones also) that mark human life in its growing. Yet the record shows that they stood in awe of none save of that God whom they worshipped as He is revealed in His Son our Lord. They safeguarded the Catholic faith with surprising fidelity, teaching their children to walk in obedience to the Church's mandates. In all their striving they never rested until the Orders which bear witness to and safeguard that faith were completed; nor was there ever a time when the Blessed Sacrament was not offered before God by a priest regularly ordained for this service. (It is interesting to note in passing that there is nothing in the record to suggest that there ever developed among these people any vagaries which in the name of religion would draw men away to follow strange doctrine.)

It is reasonable to believe that in their clinging to the Catholic faith is to be found the explanation of those graces which enriched their lives and which today are the heritage not only of the Church, but of all our people.

Note these graces which were characteristic: They were not afraid. Before their God they bowed themselves down as little children; before men they were fierce with all the fierceness of their race. Among them, in theory at least, the measure of a man was his character. His honored parentage was challenge to fidelity, never ground for boasting. A man's integrity was the highest trust committed to him by his Maker. To balance this against present advantage was sacrilege. While they resisted to the utmost the least infringement of their right or liberty, the most helpless one was safe among them. Guided no doubt by their own best interests (as has been shown in another connection in Mr. Barr's valuable article in the last *Virginia Quarterly*) in the social order which they established every living soul was provided for, so that they escaped that survival which makes men able to talk of established civilization while some are enriched and others perish. If culture is a term to describe that expression of human life wherein the individual may attain the highest and best expression of himself; where inhibitions and repressions are eliminated and men are free to seek for the most satisfying and honorable enjoyment of all their gifts, then it may be safely declared that, among those people, culture came to gracious flower.

I have been the more willing to impose on your patience while recalling these things so well known among you, because they seem so comfortable to think of in the disturbing though wonderful time we live in. When the world seems out of joint it is pleasant to recall again the things that remain. We are living in a new world, just as different from all that has gone before as was the day in which God touched human nature in the Incarnation of the Word of Life. True, that was different in kind, while the difference now is only in degree. And yet the difference between this and the world in which most of us were born is essential. There seem to be no words to describe that difference other than those in which the Apostle described the day of redemption: "Old things are passed away. Behold all things are become new."

Chaos does not seem too strong a word to describe the day we live in. Paganism seems all suddenly to have sprung into life again, ready to sweep aside as futile all those conventions which our civilization had laboriously built around itself for its protection. But at the same time, wherever men are, human nature is straining against the bonds which hold it, as if suddenly become conscious of its right to freedom and to have its life in abundance. And this is the fruit of the Incarnation.

MOST of us were born during those comfortable days when it was taken for granted that the community was safe, because every man would be law-abiding for his own sake. Today it seems almost as if no man is to be expected to respect the law except through compulsion. Men used to

think that a man's reverence for himself would insure his integrity. Now it seems almost as if no man is to be expected to estimate any obligation except in the terms of his personal advantage. Even in high places we are shocked to hear of thieving and taking of bribes, and it is not uncommon to hear of men called decent being tried for perjury. The time seems to have developed a generation of cowards whose savagery the laws made to guide civilized men seem inadequate to cope with. It is almost to smile when one of my generation notes how the definitions which to him seemed as axioms are swept aside as having no bearing on present-day thinking. Everybody is afraid, and one hears prophecies of the dire fate awaiting the growing generation, because these refuse to be pressed into the mould which commanded itself to their fathers.

In the old days we felt secure because we were sure that "common decency" would protect those who desired it from all that was offensive. Today there is no escape. All must share alike. There is no longer any such thing as reticence. Those who love it, revel in filth because there is none to forbid them. Those who would blaspheme, do so without restraint; but at the same time an ever increasing number of men and women are thinking and speaking reverently and doing work that is of inestimable value because by it men are helped to know themselves and the world they live in. The man who would be a man cannot afford to disregard the inspiration these bring at whatever cost to his habit of mind. For his own sake he must shake himself free from the desire to escape contact with what offends, lest he fail of enlightenment.

The topsy-turviness seems to be emphasized when we recall that amazing spectacle of two of the great race, with devotion worthy of emulation, setting out to establish a social order on the basis of what we have dreamed of as the Kingdom of God, while they study to find means for making their children forget the source of their inspiration!

Indeed it is true that chaos confronts us—we are living in the midst of it. And unless history shall contradict itself, human society is facing troublous times, the like of which men never dreamed of.

LET men who know that God has touched human nature in the Incarnation cannot be afraid, for they know that the end is near. Such men must be certain that the chaos tells not of disintegration but of growth and of ever-nearing completeness. The man who is in Christ Jesus must welcome the chaos because he knows that our Lord is moving in it to shake men free from what remains of that which binds human nature to the earth.

But after all, *this* is the matter of immediate concern. Such chaos could not have been if that Body had been a faithful witness which our Lord created in His own likeness and endowed with His own power and sent to interpret His Revelation and to proclaim their redemption to men everywhere.

Let me hasten to declare that it were futile on this account to bring indictment against the Church or to charge it with wicked purpose. That His Body should have slipped into using the methods of this present time, and substituting the commandments of men for the Revelation of God in Christ Jesus, is only to confess that His Body on earth is mortal. What is useful is to recognize that the chaos is the fruit of the sowing of Christian people, lest Christians be tempted to try to justify themselves by charging those who do not know Him with having worked this misery.

I wonder if it was because He was ever mindful of its mortal frailty that the only definite command (except Baptism) our Lord laid on His Church, apart from the duty to be His witness, was that it should continually offer before God the memorial of His Sacrifice, requiring the whole body to avail itself constantly of the means He provided in the Sacrament for preserving in its members the life which He shares with His Body.

I said we should not charge the Church with wickedness, but unfaithfulness. Yet unfaithfulness is not the word, because all Christians, of whatever name, strive to be faithful. Maybe the correct word is rather blindness. This at least is manifest beyond discussion as soon as we mention our unhappy divisions. There is nowhere among Christian people any question as to the truth of the Revelation, nor yet any question of the obligation of His people to offer before God continually the

memorial of the sacrifice offered by His Son. The divisions which render the Church impotent as His witness are all born of interpretations of the faith and of working definitions which men have evolved. So our divisions are due to the wrong expression of the best quality in men—their devotion to what they believe to be true. Because men are mortal it is hard for them to believe that the truth can be expressed in any way other than through their own experience. Out of this, divisions have arisen.

The problem seems insoluble, but it will be solved. The will of the Church's Head must finally be respected.

**W**HAT is important now is the recognition of the fact that the chaos men live in may be entirely accounted for by the divisions that separate into warring camps those men who call Jesus Lord.

To show that this seems to be true: when, in their groping, men who do not know the Church have uncovered problems concerning life and man's relation to things, and have turned to find out what the Church thinks, the Church has seemed to have no interest in such problems. Such men have observed that people in the Church seem to be controlled by the same motives, and to strive for the same prizes, and to covet the same good that mark the life of men everywhere. They note that the Church itself seems to be uncertain as to what it regards as the truth. In despair or disgust these men have gone on their way striving to find their own answer. Could the result be other than chaos?

We cannot set the world right overnight. But we can be faithful. We cannot compel Christian men to surrender their cherished private opinions for the sake of the cause they would die for. But we can take counsel together as to cleaning our own house.

This Church, which in God's providence fostered the ideals which underlie the foundation of civilization, and which heartened our forefathers to count all things but dross that the liberty with which Christ had made them free might be secure, has the same power today and is guided by the same Holy Spirit who has inspired the Church from the beginning, because He is ever faithful who has promised. The heterogeneous multitude whom God has assembled in this land, that He may build them up into a mighty people, just because they are redeemed have in them the same power that was manifest in the people who laid down in this colony the foundations of American institutions—to respond to God their Father, as He revealed Himself in Christ our Lord. And this Church has today the ability to guide and to keep the people in mind of the Rock from which they were hewn, that our Lord bestowed upon it in the days of our country's beginning. But if it is to render this high service it must not only be guided by men who in themselves are faithful. It must be of one mind. It must be at unity in itself. It must be wise with the Wisdom of God.

I wonder why the Church cannot realize that among thoughtful men who have thrown themselves into the world's work with a good purpose to help, and who have given their lives to the task of finding solution to the problems which must be solved before all the people can live as men have a right to live; I say I wonder why the Church does not realize that such men must smile in sadness or derision as they watch the Church dissipate its energies in whipping over old straw and in controversies which must seem to them to be logomachy. If we could realize that this is true I am sure it would go far towards putting an end to the painful disputations among us, which make it so easy for men to think that there is nothing of vital importance in what the Church is busy about. While we boast of party names, while we hurl epithets at one another, while we insist on definitions as if they were matters of faith, while we confound religion which has been evolved for the preservation of the faith with the truth that is revealed in the Incarnate Word of God, while we effect to save men's souls by teaching them to say Shibboleth, seeming to care nothing for their present misery, while we encourage all anarchy by assuming to teach as doctrine the commandments of men, how can we hope that men who take life seriously, and are really concerned for the betterment of their fellows, will pay heed to what the Church has to say, will ever suspect that the Church was created and sent for the very purpose of providing a solution

of all their problems, of demonstrating the truth which will give men their lives in abundance?

Is such a thing possible? Could the Church actually be a living witness of the Living Christ? Might the Church really show men the truth that they may be free? We know that God was in Christ manifesting Himself to the world. We know that in spite of the foolishness of men the Kingdom of our God and of His Christ is set up on the earth. We know that it must grow till all His redeemed will rejoice in the glory of it. We know that He has entrusted to His Church the glorious task of proclaiming that hope to His redeemed ones. We have seen how in our land men with all their limitations, under the inspiration of the Church, built wondrously for men's blessing. There can be but one answer!

This question I would leave with you: In view of its glorious heritage, and with the demonstration before it of the same expression of life which can grow in the light of the Catholic faith, is there any definite and compelling trust which the Church in Virginia holds for the blessing, not only of the whole body, but for the nation? The present chaos can only be due to the absence of fixed values and standards of living. These can come of but one source. The God in whose image men are made must supply them. They are shown in our Lord Jesus Christ. To preserve these and to show them to mankind redeemed is the purpose for which the Church is on the earth.

By God's grace it happened that to this colony was given the high honor of bringing that faith unimpaired, and the Order bearing witness to it, to this land, and of establishing these here. In a very singular way on this diocese seems to be laid the sacred task of passing on that faith as it was received. But we must remember men brought the faith here expressed in its simplest terms. They brought for their guidance statements as to how the Church in England at that time understood that which was committed to the Church in the beginning. But most of the forms and ceremonies and many of the religious practices which during the lapse of time had become accustomed in the Church had been deliberately discarded.

**A**S THE Body grows, there must of necessity develop new forms of expression for that it lives by. Hence new definitions and new modes of interpretation must be expected, and there will be increasing tendency in the American Church to bring back such forms and such practices as well as such interpretations as have proved themselves to be useful in the past. And so will result what seem to be strife and discord among us. But we need not be troubled. Such things must be if the Body is not dead. They will all disappear as the Body grows into His likeness. Meantime the essential thing is to keep the norm unimpaired lest men's interpretations overlay or obscure the faith. This seems to me to be the high privilege of this diocese. Its tradition ought to save it from falling into the place of an advocate of any particular interpretation, or of assuming any position that would suggest that the Holy Ghost no longer inspires the Body.

It will be for the blessing of the whole Church if, by God's grace, you can preserve the simplicity which is your inheritance, but the courage of your fathers forbids you to be afraid for the truth to have free course. Their love of freedom requires you to demand that everyone shall have the right to think, and to express the truth in such terms as satisfy different temperaments. Remembering that all the truth cannot be contained in any definition of it, you must be sympathetic with every definition which does not deny that which has been received. Dare I say it? You are called to that high place where the Catholic faith will be so manifest in the Church's life that the whole Church will take knowledge of you that you have been with Jesus. If this could befall, peace would prevail. Bars would be taken away. Insistence on definitions would be forgotten. Sectarianism would disappear. Everywhere the Christ would be lifted up from the earth, and the truth He committed in trust to His Church would be so interpreted that it would minister to the spiritual health of all the members of His Body.

It can be done, because we know whom we have believed. Let us lift up our hearts and go forth rejoicing, doing what we

(Continued on page 877)

# The Unity of the Church

From the Report on the Unity of the Churches Presented to the Lambeth Conference

## I

### THE ROMAN CATHOLIC CHURCH

**A**COPY of the Appeal to all Christian People was sent to the Pope and a courteous reply was received. But the most important matter to be reported is the series of Conversations held at Malines from 1921 to 1925 under the presidency of Cardinal Mercier between Anglican and Roman Catholic scholars. There took part in these discussions Viscount Halifax, Dr. Armitage Robinson (Dean of Wells), the Rev. W. H. Frere (now Bishop of Truro), Mgr. Van Roey, who succeeded Cardinal Mercier as Archbishop of Malines, and M. F. Portal. After the first two meetings they were joined by Dr. Gore (formerly Bishop of Oxford), Dr. Kidd (warden of Keble College, Oxford). Mgr. Batifol, and M. Hemmer. There were no "negotiations." "The Anglicans," wrote the Archbishop of Canterbury, "who have, with my full encouragement, taken part, are in no sense delegates or representatives of the Church as a whole." Cardinal Mercier made it equally plain that the Roman Catholics had no mandate such as negotiations would require. Conversations were held between certain Anglican and Roman Catholic theologians with the knowledge and blessing of the Pope<sup>1</sup> and with the friendly cognizance of the Archbishop of Canterbury. It was stated that what was sought was a *rapprochement des cœurs*. Among the matters discussed were the position of St. Peter in the New Testament and in the history of the Church; the relation between the Pope and the Bishops; and the doctrine of the Sacraments. Archbishop Davidson described the Conversations in a letter in which he said, "I expressed my readiness to have official cognizance of the arrangements, provided that a corresponding cognizance was given by the Vatican. Satisfied, after correspondence, with regard to that point, I gave what was described as friendly cognizance to a second visit of the Anglican group to Malines." Cardinal Mercier also gave an account of the Conversations in a letter to his clergy.

Since the death of Cardinal Mercier, such Conversations have been forbidden, and Roman Catholics have in the Encyclical letter, *Mortalium animos* (1928), been prohibited from taking part in any conference on unity. The committee desires to express its conviction of the value of such Conversations and Conferences carried out in a spirit of loyalty, and it much regrets that by the action of the Pope all such meetings have been forbidden, and Roman Catholics have been prohibited from taking part in conferences on Reunion. This regret, they have reason to believe, is shared by many members of the Church of Rome. They regret also that in the Encyclical the method of "complete absorption" has been proposed to the exclusion of that suggested in the Conversations, as, for example, in the paper read at Malines, "*L'église Anglicane unie, non absorbée*." There are difficulties greater than perhaps were realized in the scheme proposed, but it has the great merit of attempting to recognize to some extent at any rate the autonomy which might be possible in a united Church.

The committee also repeat and endorse the statement made in 1908 and again in 1920, "that there can be no fulfilment of the Divine purpose in any scheme of reunion which does not ultimately include the great Latin Church of the West, with which our history has been so closely associated in the past, and to which we are still bound by many ties of common faith and tradition." However little prospect there may be at present of the attainment of any such ideal, the committee feel that in any attempt at Reunion the unity of the whole Church must be in their minds, and they are not without hope that the attitude of the Church of Rome may in some parts of the world at any-rate change in the not very distant future.

<sup>1</sup> Il nous suffisait de savoir que nous marchions d'accord avec L'Autorité suprême, bénis et encouragés par Elle. (Letter from Cardinal Mercier to his Clergy, 18 January, 1924. Bell, *Documents on Christian Unity*, p. 353.)

## II

### THE ORTHODOX EASTERN CHURCH

The Appeal to All Christian People was communicated by the Archbishop of Canterbury to the Patriarch of Constantinople, and the delegation of the patriarchate of Constantinople, which was sent to the Lambeth Conference in 1920, published a full report of its visit.

The most important of all communications between the Eastern Orthodox Church and the Anglican communion was the declaration made in July, 1922, by the Patriarch and Holy Synod of Constantinople, accepting the validity of Anglican ordination:

"Accordingly, the Holy Synod, on this opportunity taking under our presidency the matter under consideration and having examined it from every point of view, has concluded that, as before the Orthodox Church the ordination of the Anglican Episcopal Confession of Bishops, Priests and Deacons possesses the same validity as the Roman, Old Catholic and Armenian Churches possess, inasmuch as all essentials are found in them which are held indispensable from the Orthodox point of view for the recognition of the 'Charisma' of the priesthood derived from Apostolic Succession."

Declarations to the same effect were, subsequently, made by the patriarchate of Jerusalem and the Church of Cyprus. They have not, so far, been made by the other patriarchates and Autocephalous Churches. The Patriarch of Constantinople stated, in an Encyclical to the other Orthodox Churches, that that Church "which has manifested the most lively desire to remove the obstacles towards *rapprochement* and indeed to full union with the Orthodox Church is the Episcopal Anglican Church."<sup>2</sup>

THE present Lambeth Conference has been memorable for the presence of a most important delegation from the Orthodox Church. It was composed of delegates, officially chosen, of all the patriarchs and Autocephalous Churches, and was the most weighty delegation ever sent by the Orthodox Church to any Western Church. It consisted of the following:

*From the Church of Alexandria:* His All-Holiness and Beatitude and Pope and Patriarch of Alexandria, Meletios II. *From the Great Church of Constantinople:* The Most Reverend the Metropolitan of Thyateira, Exarch of the Ecumenical Patriarch in Western and Northern Europe, Apokrisarios of the Ecumenical Patriarch to the Archbishop of Canterbury, Germanos. *From the Patriarchate of Roumania:* The Most Reverend the Archbishop of the Bucovina and Metropolitan of Cernautz, Nektarie. *From the Patriarchate of Yugoslavia:* The Most Reverend the Metropolitan of Novi Sad, Irinäy. *From the Patriarchate of Antioch:* The Most Reverend the Metropolitan of Epiphania, Ignatios. *From the Patriarchate of Jerusalem:* The Most Reverend the Archbishop of the Jordan, Timotheos. *From the Church of Greece:* The Most Reverend the Archbishop of Corcyra, Athenagoras and the Venerable the Archimandrite Michael Konstantinides, Superior of the Orthodox Greek Community in London. *From the Church of Cyprus:* The Very Reverend the Metropolitan-designate of Paphos, the Archimandrite Leontios. *From the Orthodox Church of Poland:* The Venerable the Archimandrite Sabbas Sovietoff. The Right Reverend Païssy, Bishop of Znepolsky, representing the Church of Bulgaria, was also present.

The delegation was present at the services at Canterbury and St. Paul's and was received at a full session of the Conference. The sub-committee have had four full conferences with the delegation and have arrived at agreements on many points which seem of considerable importance. A statement of these agreements is appended to this report.

It must be clearly understood that the paragraphs which follow are to be taken as an account of the conferences which in fact took place.

The committee proposed, in the first place, that, in order that the theological relations of the two Churches should be examined and stated with greater fullness and accuracy than was possible at the present Conference, a Joint Theological Commission should be appointed by the Archbishop of Canterbury

<sup>2</sup> Bell, *Documents on Christian Unity*. First Series, p. 93.

<sup>3</sup> Bell, *ibid.*, p. 95.

and the Ecumenical Patriarch, acting in conjunction with the other patriarchs and Autocephalous Churches, which might report to the Pro-Synod of the Holy Orthodox Church, and to the Lambeth Conference, or to the Synods of the Churches in the Anglican communion. It must be remembered that preparations are now far advanced for holding, within the next year or so, a Pro-Synod of the Orthodox Church, at which many of the difficult questions which lie before that Church may be discussed. The relations of the Anglican communion to the Orthodox Church will be one of the questions which are to be discussed at that synod, and it is most important that an accurate statement on the various points which have been under consideration between the two Churches should be laid before it. This proposal was accepted by the Orthodox delegation.

It was then proposed that the Terms of Intercommunion, drawn up at the request of the Eastern Churches' committee and published in 1921, should be accepted as the basis of discussion between the two Churches. The delegation stated that these terms seemed to them satisfactory, as a basis of discussion, but they desired that some further information should be given on the subject of the Holy Eucharist and of Ordination; and, though expressing a general agreement with the terms as a basis, they had not the authority to accept them. It seems to the committee most important that the general lines of opinion on this subject should be publicly stated.

The second subject discussed was the question: "What is the supreme constitutional body in the Anglican Church which decides authoritatively in the matter of differences of faith?" The situation in the Church of England and in different provinces of the Anglican communion was stated. It was made clear that, in certain provinces at any rate, the General Convention, or General Synod, included the clergy and laity for co-operation, but in matters of doctrine the final and governing decision, as well as the final statement of the point at issue, lay with the House of Bishops. It was stated that the Anglican Church laid great stress on the co-operation of the laity. The authentic decision in matters of faith, it was stated, would be given by the whole body of bishops—without, however, excluding the co-operation and consultation of clergy and laity during the discussions. The Patriarch and the delegation expressed their satisfaction with this statement.

The third question discussed was that of Discipline. Various statements were made, and the Patriarch expressed his satisfaction, at the same time saying that the Anglican discipline in moral questions was excellent and more severe than the Orthodox. He pointed out the great difficulty of administering discipline in Mohammedan countries. A certain amount of moderation was necessary on the part of some Orthodox Churches in non-Christian countries, for fear lest too hard a punishment might drive the offenders to leave their religion. Sympathy was expressed with the many difficulties which the Orthodox Church suffered, owing to political disabilities.

The fourth question discussed was that of Holy Orders: "Does the Anglican Church agree that Holy Orders is a *mysterion*, and that, in its succession, it is a link with the Apostles?" It was stated that the word "sacrament" or "*mysterion*" was, in the Anglican Church, used in a special sense with regard to the great Sacraments of Baptism and the Holy Eucharist. If, however, the significance of a sacrament lies in its being the outward and visible sign of a spiritual gift, then Holy Orders would be considered a sacrament in that sense. The intention and meaning of the Anglican Church was so shown by the language used in the Ordination of Priests and the Consecration of Bishops. The Patriarch stated that the prayers and form of Ordination in the Book of Common Prayer satisfied the Orthodox. In some of the Thirty-nine Articles, however, there seemed to be a certain want of clearness. It was stated that it may be accepted that, if there were any ambiguity in the Thirty-nine Articles, they should be interpreted by what the Prayer Book itself said. This, it was stated by the Patriarch, was satisfactory to the Orthodox, and the delegation concurred.

As regards the question of Apostolic Succession, it was stated that the intention of the Church of England was expressed in the Preface to the Ordinal. It was explained that the Church of England had always followed the rule that every bishop must be consecrated by three bishops and every

priest ordained by the imposition of hands by a bishop. The Church of England, therefore, had always carefully preserved the Apostolic Succession and considered that there was, undoubtedly, thus a link with the Apostles. The Patriarch said that they were not very far from the formula which would satisfy, not only the theologians, but also the whole body of the Orthodox Church. He said that the theologians were satisfied both by the Preface to the Ordinal and, also, by the fact that the theologians of the English Church always maintained the validity of Archbishop Parker's consecration.

The question was then discussed of the relation to the non-Episcopal ministry implied in the Lambeth Appeal. The policy, which was outlined in the Appeal to All Christian People and might be carried out in relation to Reunion with non-Episcopal Bodies, was fully explained, and the Patriarch said that in this kind of activity he saw the practice of the Orthodox, which was known as "Economy." Some considerable discussion then took place on the question of Economy, and it was finally stated that the Orthodox position was that the Church has full authority from its Divine Founder to use economy upon matters which concern the advantage of the Church, upon condition that it does not clash in any way with the fundamental grounds of faith.

THE next question discussed was the Doctrine of the Holy Eucharist. As regards the Doctrine of the Presence, it was stated that, at the time of the Reformation, the Church of England found it necessary to guard itself against materialistic theories and against the Doctrine of Transubstantiation, as it had been taught in the Medieval Church. The language of the Catechism and of the Articles was quoted: "That the Body and Blood of Christ are, verily and indeed, taken and received by the faithful in the Lord's Supper" and "That the Body of Christ is given, taken and eaten in the Lord's Supper only after an heavenly and spiritual manner," and it was stated that after Communion the Consecrated Elements remaining are regarded as the Sacrament of the Body and Blood of Christ in that they have the same efficacy as before the administration. This was further illustrated by the language used in the Prayer of Consecration, the form used in the different Liturgies of the Anglican communion being explained.

With regard to the Eucharistic Sacrifice, it was explained that, in this case, it had been necessary for the Church of England to guard against the error that the one sacrifice offered by our Lord on the Cross could in any way be repeated, and the words of the Consecration Prayer were quoted. The doctrine was then explained, as it was expounded in the Reply of the Archbishops to Leo XIII, the following quotation being read:

"Further we truly teach the doctrine of Eucharistic sacrifice and do not believe it to be a 'nude commemoration of the Sacrifice of the Cross,' an opinion which seems to be attributed to us by the quotation made from that Council [Trent]. But we think it sufficient in the Liturgy which we use in celebrating the Holy Eucharist—while lifting up our hearts to the Lord, and when now consecrating the gifts already offered that they may become to us the Body and Blood of our Lord Jesus Christ—to signify the sacrifice which is offered at that point of the service in such terms as these. We continue a perpetual memory of the precious death of Christ who is our Advocate with the Father and the propitiation for our sins, according to His precept, until His coming again. For first we offer the sacrifice of praise and thanksgiving; then next we plead and represent before the Father the Sacrifice of the Cross, and by it we confidently entreat remission of sins and all other benefits of the Lord's Passion for all the whole Church; and lastly we offer the sacrifice of ourselves to the Creator of all things which we have already signified by the oblations of His creatures. This whole action, in which the people has necessarily to take its part with the priest, we are accustomed to call the Eucharistic sacrifice."

The delegation agreed that the teaching thus explained was in accord with Orthodox doctrine.

There was then considerable discussion on the question of Sacramental Ministrations to the Orthodox by Anglican priests when there was need and when no Orthodox priest was available. Attention was drawn to the very large extent to which this was necessary, especially in America. The Patriarch said that union in the Holy Communion was looked upon by the Orthodox Church as the sign of full Communion, and that such ministrations were irregular. There was no

difficulty in Anglican priests administering Baptism and Marriage to the Orthodox, if members of the Orthodox Church could not otherwise obtain these sacraments, and, as no objections had been raised, the custom of their communicating in Anglican churches might, in his opinion and that of the delegation, continue until these questions could be settled. In the same way, it was irregular for members of the Anglican communion to communicate in an Orthodox church, although many instances might be quoted. All these questions, however, were still under consideration and would certainly be brought before the Pro-Synod of the Orthodox Church for decision.

The final question discussed was the unification of Orthodox Church Government in North America. This had become difficult. There were Greek, Syrian, Russian, and Roumanian bishops at present in the United States and in Canada. The best solution for the present was that Orthodox Christians should regard themselves as being under the control of the bishop of their own language and nationality until the Orthodox Church, as a whole, decided on the form of organization to be followed in America.

The Patriarch, finally, expressed the hope that a resolution—or resolutions—of the Lambeth Conference would deal with the matters which had been under discussion between them, and stated that, in the East generally, an explanation with regard to the Anglican Church and its Ministry was eagerly awaited. He asked whether it would be possible, following the model of the answer of the Archbishops of Canterbury and York to Leo XIII, for a letter from the Archbishop of Canterbury, or from the Metropolitans of the Anglican Church, to be sent to the Ecumenical Patriarch, dealing particularly with the question of Holy Orders as a *mysterion*. Failing this, he suggested that possibly the Archbishop of Canterbury might write a letter to the Patriarch upon this subject, to be circulated to the different Churches, of a character similar to that in which he invited the Ecumenical Patriarch to send a delegation.

WE append to this Report a résumé of the discussion between the Patriarch of Alexandria, with the other Greek representatives, and the bishops of the Anglican communion who formed the sub-committee. This résumé has been agreed upon by both sides.

We must express our great regret that no delegation of the Russian Church was able to be present at our conferences, and we should have been glad to have had the assistance of Russian theologians. We can only join in prayers with Christians all over the world that the persecution and sufferings of the Church of Russia may be brought to an end and that it may once more take its place with greater freedom and power of self-expression with the other great Churches of Christendom.

#### A RESUME OF THE DISCUSSIONS JULY 15TH-18TH, 1930

##### *Between the Patriarch of Alexandria With the Other Orthodox Representatives and Bishops of the Anglican Communion at Lambeth Palace*

1. It was agreed that a Joint Commission of Orthodox and Anglicans should be appointed for the consideration of questions of Doctrine.

2. It was agreed by the Anglican bishops that the "Terms of Intercommunion suggested between the Church of England and the Churches in communion with her and the Eastern Orthodox Church," published under the auspices of the Archbishop of Canterbury's Eastern Churches Committee in 1921, though not officially communicated to the different provinces of the Anglican communion, are not inconsistent with the mind and doctrine of the Anglican Church.

3. It was agreed by the Orthodox delegation that the suggested "Terms of Intercommunion," though they had not yet been officially considered, would form a useful basis of discussion with certain modifications.

4. It was stated by the Anglican bishops that in questions of faith the authentic decision would be given in the Anglican communion by the whole body of bishops without, however, excluding the co-operation of clergy and laity during the discussions.

5. It was stated by the Orthodox delegation that the final authority in matters of doctrine in the Orthodox Church lies with the whole body of bishops in synod, without excluding the expression of opinion by clergymen and laymen.

6. It was stated by the Anglican bishops that in the Anglican communion the bishop has jurisdiction in questions of discipline through his own court in the first instance, with due provision for appeal to the provincial court or a similar body.

7. It was stated by the Orthodox delegation that in the Orthodox Church spiritual causes are tried in spiritual courts, sentence being given in the case of a bishop by a court of bishops, in the case of other clergymen by the bishop through his own court.

8. It was stated by the Anglican bishops that in the Anglican communion Ordination is not merely the appointment of a man into a particular post, but that in ordination a special *charisma* is given to the person ordained, proper to the Order, and that the nature of the special gift is indicated in the words of ordination, and that in this sense ordination is a *mysterion*.

9. It was stated by the Anglican bishops that the Preface to the Ordinal declares "that from the Apostles' time there have been these Orders of ministers in Christ's Church; Bishops, Priests, and Deacons," and that to preserve unbroken succession the rules regarding ordination have been framed "to the intent that these Orders may be continued, and reverently used and esteemed, in the Church of England."

10. The Orthodox delegation stated that they were satisfied with regard to the maintenance of the Apostolic Succession in the Anglican Church in so far as the Anglican bishops have already accepted Ordination as a *mysterion*, and have declared that the doctrine of the Anglican Church is authoritatively expressed in the Book of Common Prayer, and that the meaning of the XXXIX Articles must be interpreted in accordance with the Book of Common Prayer.

11. It was stated by the Anglican bishops that in the Sacrament of the Eucharist "the Body and Blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper," and that "the Body of Christ is given, taken and eaten in the Supper only after an heavenly and spiritual manner," and that after Communion the Consecrated Elements remaining are regarded sacramentally as the Body and Blood of Christ; further, that the Anglican Church teaches the doctrine of Eucharistic Sacrifice as explained in the Answer of the Archbishops of Canterbury and York to Pope Leo XIII on Anglican Ordinations; and also that in the offering of the Eucharistic Sacrifice the Anglican Church prays that "by the merits and death of Thy Son Jesus Christ, and through faith in His blood, we and all Thy whole Church may obtain remission of our sins, and all other benefits of His passion," as including the whole company of faithful people, living and departed.

12. It was stated by the Orthodox delegation that the explanation of Anglican doctrine thus made with regard to the Eucharistic Sacrifice was agreeable to the Orthodox doctrine, if an explanation were to be set out with all clearness.

13. It was stated by the Anglican bishops that in different parts of the Anglican communion, Anglican clergy, at the request of Orthodox clergy, provide sacramental ministrations to Orthodox laity, who are out of reach of their own Church's ministrations; that such clergy always desire to keep the Orthodox to whom they minister faithful to the Orthodox Church and are ready to teach them the Orthodox faith and to notify Orthodox bishops or priests of persons thus receiving their ministrations or instruction.

14. It was stated by the Orthodox delegation that the whole question of arrangements in such circumstances is to come up for discussion at the forthcoming synod of the whole Orthodox Church.

15. It was stated by the Orthodox delegation that it is the practice of the whole Orthodox Church not to re-baptize after Anglican Baptism.

16. It was stated by the Orthodox delegation that in its forthcoming Pro-Synod the Orthodox Church would probably not object to recognizing the Baptism of children and their instruction from Orthodox books by Anglican clergy, or to marriage, or any other rites being performed by Anglican clergy (in case of need and where no Orthodox priest is available), provided that all persons baptized or married are properly registered as Orthodox, and their names notified as soon as possible to the competent Orthodox authority.

17. It was stated by the Orthodox delegation with regard

to the Holy Eucharist that, pending a formal decision by the whole Orthodox Church, and therefore without giving the practice official sanction, for which it has no authority, it is of opinion that the practice of the Orthodox receiving Holy Communion from Anglican priests in case of need and where no Orthodox priest was available, might continue, provided that an Orthodox authority did not prohibit such a practice.

† ARCHBISHOP OF THYATEIRA, G. A. C. GLOUCESTER:

### III

#### THE OLD CATHOLICS

In June, 1925, the Old Catholic Church of Holland, which had hitherto been in doubt as to the validity of Anglican Orders, declared its acceptance of our Orders:

"We believe that the Church of England has wished always to maintain the episcopal rule of the Church of antiquity, and that the Edwardine formula of consecration must be accounted valid. We therefore declare, without reservation, that the Apostolic Succession has not been broken in the Church of England."\*

In September, 1925, the conference of all the Old Catholic bishops endorsed that acceptance, and expressed the fervent hope "of a future more intimate and powerful contact with the Church of England and her daughter Churches on a truly Catholic basis."<sup>5</sup>

In addition to the presence of an important delegation from the Ecumenical Patriarch, the present Lambeth Conference has been memorable for the attendance of an important delegation from the Old Catholic Churches, consisting of:

The Archbishop of Utrecht (Dr. Keninck);  
The Bishop of Haarlem (Dr. Van Vlijmen);  
The Bishop of Deventer (Dr. Berends).

We regret that Dr. Küry, Bishop at Berne, who was to have been present as secretary, was not able to come owing to illness.

The committee had a conference, which extended over two full sessions, with the delegation, and great progress was made towards a more complete understanding between the two Churches. The Archbishop of Utrecht stated that the Old Catholics stood for Catholicism, which must not be confounded with Romanism, and they wished to defend this Catholicism with stress and energy.

The Declaration of Utrecht, a copy of which is attached, was then considered, and it was agreed that there was nothing in the terms of that declaration which might be an impediment to union between the Church of England and the Old Catholic Church.

In reply to questions, the Archbishop of Utrecht stated that the Declaration of Utrecht was binding upon the Old Catholic Church. He further stated that it was officially declared, in 1925, at the International Congress at Berne, that Anglican Orders were valid, and, therefore, Baptism and Confirmation administered by those who had received those Orders were also accepted. The Old Catholic Church definitely regarded the Anglican Eucharist as valid. The Archbishop of Utrecht stated also that it was the custom of the Old Catholic Church to communicate in one kind only, but any communicant could request the Communion in both kinds. The Old Catholic Church is prepared to give Communion to Anglicans, provided that they give notice to the priest beforehand and satisfy him as to their orthodoxy as loyal members of the Anglican Church. No request would be made that they should come to private confession first. But, before a public statement could be made of this authorization, they would have to consult their synod, and they were prepared to do this. With regard to Old Catholics receiving Communion from Anglican priests, this was left to the discretion of the individual.

The Archbishop of Utrecht cordially welcomed the proposal that there should be a Joint Commission on Doctrine, and said that if closer intercommunion could be achieved, the natural corollary would be that bishops of the Anglican Church might take part in their consecrations, and Old Catholic bishops might take part in Anglican consecrations.

At the second conference some conversation took place on the Terms of Intercommunion with the Orthodox Churches, which had been studied by the delegation in the meantime. Ex-

planations were given of the teaching of the Church of England on Scripture Tradition and Ministry, and the proposed Scheme of Union in South India was explained. The relations also of the Old Catholic and the Orthodox were discussed. It was stated that there was to be a synod of the Old Catholic Church held in Vienna in September, 1931, that the question of the relations with the Orthodox Church and the Anglican Church would be discussed, and that it was hoped that a very close union between all three might be the result of that conference. The hope was expressed that delegations from both the Orthodox Church and the Anglican Church would attend.

[A translation of the Utrecht Declaration follows.]

### LIVING IN A NEW WORLD

(Continued from page 873)

may to help the world to know that One, who is the solution of its problems, expecting that civilization, which must be established, for we know that human nature is redeemed and must grow up into His completeness.

AND for you, my brother, on behalf of all your brethren I give thanks to God that He will this day entrust you with that office which, whatever else it may contain, is the Living witness that we follow the truth and not men's fables. I have spoken in vain if I have not at least suggested the high privilege that is yours in being entrusted with so great honor in this day of wondrous growing. And all may give thanks with you because you yourself are bound by blood and tradition to those men who converted the wilderness into the home of God-fearing free men. True to that tradition, you may not be afraid. Inheriting their courage, you will be strong with the mercifulness of your Master. Remembering their integrity, you will exercise the authority required of you with your Lord's patience. For all your problems you will find your answer in the Revelation of the Son of God. In all your striving this will be your high ambition—to tempt your brethren to lift Him up. So will the blessing come to you and to the Church. His kingdom will be enlarged, and His Name glorified.

### AN AUTUMN HOUR

HOW ominously shines the autumn sun,  
What strange illumination it affords,  
As though earth's work for generations done,  
The consummation reached, a few just words  
Could well declare the purpose in God's mind,  
The mystery of suffering and pain;  
All in few utterances could be confined  
As gather sunshine, seed, and shower in grain.

But it is silent in the courtyard here  
Save for the rustling of a few ground-leaves  
That by a torrid sun were rendered sere.  
Like feathery plumes of green, small branches wave  
From shrub and tree. Be brave, my heart, be brave,  
Though sun declines and autumn hour grieves.

DANIEL HUGH VERDER.

HOW MANY a man who has never accepted the Cross comes into the city in the morning with a curse on his lips and this ghastly cross of an ugly home-life clinging like a great parasite to his unwilling shoulders! And he does not find his burden lightened here—long hours, monotonous work, rare holidays, the ever-growing competition, the haunting thought that if he fall out of his place through sickness a hundred others will struggle to get it; the sensitive pride in him which every slight and unkindness, real or fancied, wounds. That is his life-long lot, and he has no philosophy with which to meet it except the philosophy of Simon of Cyrene—"It is a disgusting business, but I am in for it, and I must set my teeth and square my shoulders, and go through with it."

—Assistants at the Passion.

\* Bell. *Documents on Christian Unity*. Second Series, p. 64.

<sup>5</sup> Bell. *ibid.*, p. 66.

# BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., D.C.L., Editor

**TYPES OF PHILOSOPHY.** By William Ernest Hocking. New York: Charles Scribner's Sons. Price \$2.50.

**I**N THE Preface Dr. Hocking describes "three serviceable ways of beginning the deliberate study of philosophy."

There is the familiar "history of philosophy," or one may make a "direct attack upon the problems of philosophy," or there is a third way, "a union of both the historical and the systematic interest." It is this third method of "selecting certain types of world-view that recur in the history of thought" which is followed in the present treatise and the result is a distinct contribution to philosophical literature.

The "types" discussed include Naturalism (Materialism), Scepticism (Rationalism, Agnosticism), Pragmatism, Intuitionism, Dualism, Idealism (in its various forms), Realism (old and new), and finally Mysticism. Each type is presented sympathetically as having a measure of truth. We are not, therefore, to conclude that the right position is that of Eclecticism, culling what may please one from the various systems, but rather finding at last "a principle giving unity to the whole world-view." "Eclecticism cannot be a satisfactory resting place for thought; though it may well be a necessary stage to go through." "Universal hospitality is but the affirmative form of universal doubt." "There is thus but one way to be adequately hospitable without becoming eclectic: that is by discovering the single principle which shows how the various parts of truth belong together. Your philosophy is not your collection; it is your principle."

Not following Hegel's method too precisely, Dr. Hocking finds, however, in his thought of the Synthesis a guide to the unifying principle desired. "I believe that idealism is not so much a separate type of philosophy as the essence of all philosophy, an assumption whether recognized or unrecognized of the philosophic enterprise itself."

Written in the author's competent and inspiring manner, this volume of 450 pages is not only an excellent "introductory book," but supplements admirably other reading and study. It should enable many who are perplexed by the conflicting voices in philosophy today to orient themselves anew by eternal principles of thought and truth.

FRANCIS L. PALMER.

**I**N VIEW of the *rapprochement* in recent years between the Church of Sweden and the Church of England there is a certain timeliness in the volume entitled *Manual on Worship* (United Lutheran Publication House, \$2.50). This book will serve to familiarize Episcopalians with the worship of Lutherans. Part I contains a description of the "normal chancel" and its "furnishings," while Part II gives directions for services. Many fine illustrations of Lutheran churches here and abroad increase the interest and attractiveness of the volume.

Another book dealing with public worship, by the Rev. Marshall M. Day, S.T.B., is entitled *Brief Notes on the Ceremonial of Bishops* (Morehouse Publishing Co., \$1.00). Both the purpose of the author and his accomplishment are accurately stated in the Foreword: "These notes have been prepared at the request of several of our bishops. They are not intended to supply the place of a complete treatise on Episcopal Ceremonial, but to be a practical manual for the use of busy men. . . . For this reason there is no discussion of principles, and no notes are added to give reference to authorities. It may suffice to say that nothing here stated represents simply my own opinion of what would look well."

The only problem of practical liturgics discussed by Prof. Herbert Leslie Stewart in *A Century of Anglo-Catholicism* (New York: Oxford University Press, \$4.75) is that of Reservation of the Blessed Sacrament. The author considers this question to some extent in its doctrinal implications but more

especially in its relationship to ecclesiastical government. His special plea is for toleration to Anglo-Catholicism not only as this religious movement is manifested in the "persuasive reasonableness of *Essays Catholic and Critical*," but also as it is expressed in the use of the sacrament of the altar.

There would, of course, be nothing unusual in such a plea were the author an Anglo-Catholic, but in the light of what one learns in the Preface, namely, that Professor Stewart is a Presbyterian, "content with the Church in which he was brought up, and conscious of no tendency whatever to change it for either the Roman or Anglican communion," the author's approval of the revised English Prayer Book with its explicit permission to reserve the Sacrament seems a bit surprising. Nor is this less the case when one reads the author's view of Transubstantiation, which doctrine he seems not to distinguish from a belief in the Real Presence. "For the ultimate root of this superstition"—transubstantiation—he writes, "we must, perhaps, go back beyond the Christian era, beyond even the Graeco-Roman *mysteria*, to those crude theophagies one meets so often among the early races of mankind. Not in books on Church history, not in Decrees of Councils, least of all in the New Testament, but in such works as Taylor's *Primitive Culture* or Sir James Fraser's *Golden Bough* must the clue to this fancy about transubstantiation be sought."

Professor Stewart, however, does not leave his readers in the dark as to his reasons for desiring toleration to be granted Anglo-Catholicism. One reason is that "we must often be tolerant to one another's superstitions." The other one is that "while the practice of Reservation is plainly in conflict with that of the Reformed Church of England, the doctrine on which it rests is in some respects far nearer to the faith of the Reformers than is the doctrine of countless Evangelicals that now oppose it."

What appears to be the author's strongest motive for tolerating Anglo-Catholics is stated near the close of the book, namely, that the national Church of England should not drive out Anglo-Catholics to form a schism as "the Methodists were driven to form a sect." He discerns in Anglo-Catholicism "a resolute championship of that common faith which should belong to all Churches alike."

While this section of the book is the least valuable part of the volume it does reveal the presuppositions of the author and it forms the background against which the exceedingly helpful historical account of Anglo-Catholicism, which is given by the author, must be read. That part of the book renders it invaluable as a text book of Church history and as a handbook for those seeking to know more of the history of Anglo-Catholicism from its beginning to the present.

H. N. R.

**T**HE ORDINARY READER must inevitably envy the facility with which the Rev. Albert M. Farr draws upon the wealth and experience of the writers of all ages in illustrating and substantiating his own presentation of the old yet ever new truths of the Christian faith. He has written a series of thought-provoking essays of the mystical type under the title *A Living Faith* (New York: Gorham, \$2.00). The title is aptly chosen. The reader knows that only a living faith could produce a book such as this, which has the power to kindle a like faith in others. He feels himself one with the mystics, poets, and philosophers of all ages, and he puts down the book with the determination to return to it again and again for encouragement and strength. The Bishop of Newark, in an appreciative foreword says: "No one could read this book without refreshment and betterment of spirit." I hope that many will find for themselves how true this is.

R. T. FOUST.

# The Living Church

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## OTHER PERIODICALS

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THE LIVING CHURCH ANNUAL A Church Cyclopedia and Almanac. Annually, about December 10th. Paper, \$1.00. Cloth, \$1.50. Postage 10 to 20 cts.

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## Church Kalendar



## OCTOBER

26. Nineteenth Sunday after Trinity.  
28. Tuesday. SS. Simon and Jude.  
31. Friday.

## NOVEMBER

1. Saturday. All Saints.  
2. Twentieth Sunday after Trinity.  
9. Twenty-first Sunday after Trinity.  
16. Twenty-second Sunday after Trinity.  
23. Sunday before Advent.  
27. Thursday. Thanksgiving Day.  
30. First Sunday in Advent.

## KALENDAR OF COMING EVENTS

## OCTOBER

28. Fifth Catholic Congress, at Buffalo, N. Y. Consecration of the Rev. Dr. Charles K. Gilbert as Suffragan Bishop of New York, at Cathedral, New York City. Consecration of the Rev. Robert Nelson Spencer as Bishop of West Missouri, at Grace and Holy Trinity Church, Kansas City, Mo. Synod of First (New England) Province, Trinity Church, Lenox, Mass.

## NOVEMBER

5. Consecration of the Rev. Benjamin T. Kemerer as Bishop Coadjutor of Duluth, in St. Paul's Church, Duluth.  
11. Synod of Second (New York and New Jersey) Province at Atlantic City, N. J. Synod of Fourth (Seewane) Province at Jackson, Miss.  
18. Special Convention of Harrisburg at St. Stephen's Church, Harrisburg, to elect Bishop.  
30. Nation-wide Corporate Communion of Men and Boys of the Church.

## CATHOLIC CONGRESS CYCLE OF PRAYER

25. Christ Church, Corning, N. Y.  
27. St. Clement's, Buffalo, N. Y.  
28. St. Alban's, Marshfield, Wis.  
29. St. Barnabas', Rumford, Me.  
30. All Saints', Richmond Hill, N. Y.  
31. St. Paul's, Springfield, Ill.

## APPOINTMENTS ACCEPTED

ALDWORTH, Rev. EDWARD L., formerly in charge of Grace Church, Grand Rapids, Mich. (W.M.); has become instructor at St. Alban's School, Sycamore, Ill.

BURROUGHS, Rev. NELSON M., formerly rector of St. Mark's Church, Syracuse, N. Y. (C.N.Y.); to be rector of St. John's Church, Troy, N. Y. (A.)

BROWN, Rev. H. HAMILTON, formerly priest-in-charge of St. Paul's Church, Utica, N. Y. (C.N.Y.); has become priest-in-charge of All Saints' Church, Wenonah, St. Peter's, Woodbury Heights, and St. Stephen's, Mantua, N. J., with address at Wenonah, N. J.

CARTER, Rev. HAROLD R., rector of St. Michael's Church, Auburn, Me.; to be rector of St. Peter's Church, Manton, R. I. Address, 13 Jane St. Pawtucket, R. I. November 30th.

DONOVAN, Rev. H. A., formerly of missionary district of Liberia; has become rector of Zion Church, Fairfax, and McGill parish, Vienna, Va. Address, Fairfax, Va.

EBERT, Rev. HERMAN, formerly rector of St. Alban's Church, Syracuse, N. Y. (C.N.Y.); to be priest-in-charge of Christ Church, Willard, and missionary at Trumansburg, Romulus, and Hayt Corners, N. Y. (C.N.Y.)

GOLDING, Rev. G. A., formerly curate at All Saints' Cathedral, Milwaukee; has become rector of St. James' Church, Watkins Glen, N. Y. (W.N.Y.)

GODWIN, Rev. HOOPER R., formerly priest-in-charge of Church of the Transfiguration, Derry, N. H.; to be rector of Trinity Church, Tilton, with charge of St. Jude's Church, Franklin, N. H. Address, 19 Chestnut St., Tilton.

LILLER, Rev. HENRY O., formerly assistant at St. Stephen's Church, Beckley, W. Va.; has become minister-in-charge of St. Paul's Church, Elm Grove, Wheeling, W. Va. Address, St. Paul's Rectory, Kruger St., Elm Grove, Wheeling, W. Va.

LILLIEFORS, Rev. MANFRED, formerly rector of Christ Memorial Church, Hibbing, Minn. (D.); has become rector of Christ Church, Douglas, Wyo.

MCINTOSH, Rev. ELVRAGE A., formerly priest-in-charge of St. Mark's Mission, Nenana, Alaska; to be priest-in-charge of St. Matthew's Mission, Fairbanks, Alaska.

MERRIMAN, Rev. ARTHUR B., formerly rector of St. James Church, Skaneateles, N. Y. (C.N.Y.); has accepted the chaplaincy at St. Elizabeth's Chapel, on the estate of Mrs. Morgan Hamilton at Sterlington, N. Y. Address, Plandome, L. I., N. Y.

MOFFAT, Rev. WALTER G., formerly assistant at St. John's Church, Los Angeles; has become locum tenens at Church of St. Mary of the Angels, Los Angeles. Address, 2052½ Rodney Drive, Hollywood, Calif.

NELSON, Rev. PHILIP, formerly rector of Church of the Ascension, Salida, Colo.; to be in charge of the missions at Pullman and Pasco, Wash. (Spok.), and of the student work at Washington State College. Address, St. James' Vicarage, Pullman.

PRICE, Rev. FREDERICK C., Jr., formerly Y. M. C. A. worker; has become rector of St. John's Church, Mount Morris, N. Y. (W.N.Y.)

STIERS, Rev. ERNEST V. R., formerly priest-in-charge of St. Thomas' Church, Bellerose, L. I., N. Y.; to be rector of All Saints' Church, Richmond, Va. About December 1st.

STOCKWELL, Rev. GEORGE, formerly vicar of the churches at Turners Falls, Shelburne Falls, and Ashland, Mass. (W. Ma.); has become vicar of Christ Church, Roxdale, and St. George's Church, Auburn, Mass. (W. Ma.), with address at Roxdale.

VIALL, Rev. KENNETH L. A., S.S.J.E., formerly curate at Church of the Advent, San Francisco; to be rector of that church. Address, 162 Hickory St., San Francisco.

## TEMPORARY APPOINTMENT

GOULD, Rev. ROMEO C., vicar of Grace Mission, Glendora, Calif. (L.A.); to be locum tenens at St. Alban's Church, Syracuse, N. Y. (C.N.Y.), until January 1st.

## RESIGNATION

GALARNEAU, Rev. GEORGE M., as rector of St. Paul's Church, Holley, N. Y., on account of ill health.

## NEW ADDRESSES

MORRIS, Rt. Rev. JAMES CRAIK, D.D., Bishop of Louisiana. Office, 709 Louisiana Bldg.; residence, 1519 Jackson Ave., New Orleans, La.

BURTON, Rev. JOSEPH, rector of St. Michael and All Angels' Church, Savannah, Ga., formerly 1134 E. 33d St.; 808 E. 41st St., Savannah.

DIXON, Rev. H. CAMPBELL, rector of St. Stephen's Church, Louisville, Ky., 556 Eastern Parkway, Louisville.

EVANS, Rev. SAMUEL, formerly of Hollywood, Calif.; 17 De Voe St., South River, N. J.

WHITE, Rev. EDWIN G., rector of St. John's Church, Ionia, Mich., is spending a year as graduate student at Western Theological Seminary. Address, 600 Haven St., Evanston, Ill.

## ORDINATIONS

## DEACONS

SOUTH FLORIDA—On October 12th the Rt. Rev. John D. Wing, D.D., Bishop Coadjutor of South Florida, ordained OLIVER CROMWELL COX to the diaconate in St. Andrew's Church, Tampa.

The candidate was presented by the Rev. Willis G. Clark, rector of St. Andrew's Church, Tampa, who also preached the sermon. The litany was read by the Rev. F. Barnby Leach of Tampa, and the epistle by the Rev. Mr. Clark.

The Rev. Mr. Cox is to be minister-in-charge of St. Paul's Church, New Smyrna, and Grace Church, Port Orange, and his address will be 309 Downing St., New Smyrna.

WESTERN NEW YORK—On Thursday, October 16th, the Rt. Rev. David L. Ferris, D.D., Bishop of Western New York, ordained IVAN NORTON BALL to the diaconate in the Church of the Ascension, Rochester.

The Rev. Dr. G. Sherman Burrows presented the candidate and the Rev. Dr. William Compton preached the sermon.

## PRIEST

PHILIPPINE ISLANDS—Fukien Chinese predominated in the congregation in the Cathedral of St. Mary and St. John, Manila, on Thursday, September 4th, when the Rev. HENRY MATTOCKS was advanced to the priesthood. The preacher, the Rev. Hobart E. Studley, a direct descendant of Bishop Hobart of New York, founded and has carried on the only Christian work among the 25,000 Fukien (Amoy) people in Manila. In his sermon he linked together the past, the present, and the future of that work.

The Rev. Mr. Mattocks, who is of British birth, is a graduate of the Berkeley Divinity School. During the past year he has been studying Chinese and is now prepared to minister in the Amoy dialect. Mrs. Mattocks, the former Miss Dorothy Latham of Waltham, Mass., has been principal of St. Stephen's School for over five years.

The presenter was the Rev. Edward G. Mullen. In the chancel were two other American priests, the Rev. R. Malcolm Ward, the new rector of the cathedral parish, and the Rev. Benson Heale Harvey, canon missioner, who was master of ceremonies. Two deacons, the Rev. Crispino Salustiano, a Filipino, and the Rev. Sham Hon San, a Cantonese Chinese, were also in the chancel and lent an international aspect to the service.

## DIED

CHUNG—MISS SARA EN LEONG CHUNG, United Offering worker, graduate of St. Faith's Training School, assistant matron at St. Mary's Children's Home, Honolulu, for twenty-two years; fatally injured in automobile accident, October 7th. Buried from St. Andrew's Cathedral, Honolulu, October 12th.

TALMAGE—ON Wednesday, October 15th, EUGENIE FLORENCE TALMAGE, beloved wife of the Rev. George Edwin Talmage, and loving mother of Ruth Whittier Talmage, Florence S. Griffin, Mary Ven Deventer Hutchinson, and George E. Talmage, Jr. Funeral service at Christ Church, Oyster Bay, on Saturday morning. Interment private.

## MEMORIALS

## Harry Grant Mershon

Resolution drawn up by the clergy of the convocation of Reading, in the diocese of Bethlehem.

WHEREAS: It hath pleased our Heavenly Father to take unto Himself the soul of our beloved brother, HARRY GRANT MERSHON, priest, rector of the Church of the Holy Apostles, St. Clair, and wishing to express in some measure the deep sense of personal loss which has come to each one of us, and mind-

ful of his faithful and devoted service to this Church and diocese;

BE IT THEREFORE RESOLVED: That we, the clergy of the convocation of Reading, do place on record our sentiments of sorrow and love and appreciation of sorrow at his passing while yet in the prime and vigor of life, of love to one whose gentle and courteous manner and Christian character endeared him to all those with whom he came into contact, of appreciation for the splendid work for Christ and His Church that he accomplished in a few short years in the parish of the Holy Apostles. May he go from strength to strength in the life of perfect service in His Father's Kingdom.

WE FURTHER RESOLVE: That to the father and sister and brothers of Mr. Mershon we extend our love and sympathy, and the assurance of our prayers that God may comfort them with a sense of His goodness and give them peace through Jesus Christ, our Lord.

WE ALSO RESOLVE: that a copy of these resolutions be published in the Church papers and be spread upon the minutes of the convocation and that a copy be sent to his family.

#### Mary Wells Bishop

In devoted memory of MARY WELLS BISHOP, who entered life eternal October 23, 1929. "I look for the Resurrection of the dead and the Life of the world to come."

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#### LENDING LIBRARY

THE MARGARET PEABODY LENDING library for the distribution of Church Literature by mail. Return postage the only expense. For catalogue and other information address LENDING LIBRARY, Convent of the Holy Nativity, Fond du Lac, Wis.

#### MISCELLANEOUS

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#### RETREAT

HOUSE OF RETREAT AND REST. SISTERS of the Holy Nativity, Bay Shore, Long Island, N. Y. References required.

#### HEALTH RESORT

S. ANDREW'S CONVALESCENT HOSPITAL, 237 East 17th St., New York. SISTERS OF ST. JOHN THE BAPTIST. For women recovering from acute illness or for rest. Private rooms \$10 to \$20. Age limit 60.

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THE WASHINGTON NATIONAL CENTER of the Girls' Friendly Society, 1533 New Hampshire Ave. The National Home of the G. F. S., open to all Churchwomen and their friends who may be transient in Washington. Send for our folder.

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THE ABOVE-NAMED CORPORATION, ORGANIZED under the laws of the State of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the interests of the Christian religion, and specifically of the Protestant Episcopal Church, according to what is commonly known as the Catholic conception thereof and/or in the interest of the work of the said Church"; with provision that if deficits be sustained in the publication of THE LIVING CHURCH they shall be paid from the income of the Foundation, if a majority of the trustees deem that a "suitable medium for the accomplishment of the purpose of the Foundation." Three trustees represent THE LIVING CHURCH, six the Church at large. President, Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee; Secretary, L. H. Morehouse, 1801-1811 Fond du Lac Avenue, Milwaukee, Wis.

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THIS department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

READERS who desire information in regard to various classes of merchandise used by the churches, rectories, parish houses, church institutions, or homes, may take advantage of our special information service, and send us their wants and we will transmit their request to such manufacturers or dealers, writing the letter for them, thus saving them time and money.

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Address INFORMATION BUREAU, THE LIVING CHURCH, 1801-1811 Fond du Lac Ave., Milwaukee, Wis. Enclose stamp for reply.

# Church Services

## California

**St. Mary of the Angels, Hollywood**  
4510 Finley Avenue, Olympia 6224  
THE REV. NEAL DODD, Rector  
Sunday Masses, 7:30, 9:30, 11:00 a.m.

## District of Columbia

**St. Agnes' Church, Washington, D. C.**  
46 Q Street, N. W.  
Sundays: 7:00 a.m. Mass for Communions.  
" 11:00 a.m. Solemn Mass and Sermon.  
" 8:00 p.m. Solemn Evensong. Sermon.  
Daily Mass 7:00 a.m., also Thursday, 9:30.  
Fridays, Evensong and Intercession at 8:00.  
Confessions, Saturdays, 8:00 to 9:00 p.m.

## Illinois

**Church of the Ascension, Chicago**  
1133 N. La Salle Street  
REV. WILLIAM BREWSTER STOSKOP, Rector  
Sunday Masses: 8:00, 9:15, 11:00 a.m.,  
and Benediction 7:30 p.m. Week Day Mass,  
7:00 a.m.  
Confessions: Saturday, 4:00-5:30, 7:30-9.

## Massachusetts

**Church of the Advent, Boston**  
Mt. Vernon and Brimmer Streets  
Sundays: Holy Communion, 7:30 and 8:15 a.m.; Young People's Mass, 9 a.m.; Church school, 9:30 a.m.; Matins, 10 a.m.; High Mass and Sermon, 10:30 a.m.; Solemn Evensong and Sermon, 7:30 p.m.  
Week-days: Matins, 7:15 a.m.; Mass, 7:30 a.m.; Evensong, 5 p.m. Thursdays and Holy Days, additional Mass, 9:30 a.m. Confessions: Fridays, 7-8 p.m.; Saturdays, 11-12 a.m., 3:30-5 p.m.

**Church of St. John the Evangelist, Boston**  
Bowdoin Street, Beacon Hill  
(The Cowley Fathers)  
Sunday Masses: 7:30, 9:30, and 11:00 a.m.  
Week-day Masses: 7:00 a.m., daily; 7:00 and 9:30 a.m., Thursdays and Holy Days.  
Confessions: Saturdays, 3 to 5 and 7 to 9 p.m.

## Minnesota

**Gethsemane Church, Minneapolis**  
4th Avenue South at 9th Street  
REV. DON FRANK FENN, D.D., Rector  
Sundays: 7, 8, 9:30, 11, 7:45.  
Wed., Thurs., Fri., and Holy Days.

## Nebraska

**St. Barnabas' Church, Omaha**  
40th and Davenport Streets  
REV. ROBERT DEAN CRAWFORD, Rector  
Sunday Masses: 7:30, 9:45 and 11:00 a.m.  
Solemn Vespers and Benediction, 5:00 p.m.  
Week-day Masses, 7:00 a.m., except Wednesdays at 9:00.

## New York

**Cathedral of St. John the Divine, New York City**  
Amsterdam Avenue and 111th Street  
Sunday: The Holy Communion, 8:00 a.m.; Morning Service (Church School), 9:30 a.m.; The Holy Communion (with Morning Prayer) except last Sunday, 11:00 a.m.; Evening Prayer 4:00 p.m. Week-days (in chapel): The Holy Communion, 7:30 a.m.; Morning Prayer, 10:00 a.m.; Evening Prayer (choral except Monday and Saturday), 5:00 p.m.

## Holy Cross Church, New York

Avenue C between 3d and 4th Streets  
Sunday Masses: 8:00 and 10:00 a.m.  
Confessions, Saturdays, 9-11 a.m.; 7-8:30 p.m.

## Church of the Incarnation, New York

Madison Avenue and 35th Street  
REV. H. PERCY SILVER, S.T.D., LL.D., Rector  
Sundays: 8, 10, 11 a.m.; 4 p.m.  
Noonday Services Daily, 12:20.

## CHURCH SERVICES—Continued

**Church of St. Mary the Virgin, New York**  
139 West Forty-sixth Street  
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector  
Sundays: Low Masses, 7:30 and 8:15.  
Children's Mass and Address, 9:00.  
High Mass and Sermon, 10:45.  
Vespers, Benediction and Sermon, 4:00.  
Week-day Masses, 7:00, 8:00 and 9:30.  
All Saints' Day, High Mass, 9:30.  
All Souls' Day, November 3d: High Mass and Sermon (Rector), 10:45. Mozart's Requiem Mass in D minor.

## The Transfiguration, 1 East 29th Street

"The Little Church Around the Corner"  
REV. RANDOLPH RAY, D.D., Rector  
Sundays: 8:00 and 9:30 a.m. (Daily 7:30);  
11:00 a.m. Missa Cantata and Sermon.  
4:00 p.m. Vespers and Adoration.  
Thurs., Fri., and Saints' Days, 2d Mass at 10.

## Pennsylvania

### S. Clement's Church, Philadelphia

20th and Cherry Streets  
REV. FRANKLIN JOINER, Rector  
Sunday: Low Mass at 7 and 8.  
High Mass, for Children, at 9:15.  
Solemn Mass and Sermon at 11:00.  
Solemn Vespers and Sermon at 8.  
Daily: Mass at 7, 8, and 9:30.  
Friday: Sermon and Benediction at 8.  
Confessions: Friday, 3-5; Saturday,  
11-12; 3-5; 7-9.  
Priest's Telephone: Rittenhouse 1876.

### Saint Mark's Church, Philadelphia

Locust Street, between 16th and 17th Streets  
REV. FRANKLIN L. VERNON, D.D., Rector  
SUNDAYS:  
Mass for Communion, 8:00 and 9:00.  
Solemn High Mass and Sermon, 11:00.  
Evensong and Sermon, 4:00.  
DAILY:  
Low Mass, 7:00 and 7:45.  
Matins, 9:00.  
Holy Days and Thursdays, 9:30.  
Intercessions, 12:30.  
Evensong, 5:00.  
CONFESSIONS:  
Saturdays, 4:00 to 5:00, and 8:00 to 9:00.  
TELEPHONE:  
Clergy House—Pennypacker 5195.

## Rhode Island

### St. Stephen's Church, Providence

114 George Street  
THE REV. CHARLES TOWNSEND, Rector  
SUNDAYS:  
Mass for Communions, 7:30 and 8:30.  
Children's Mass, 9:30.  
Sung Mass and Sermon, 11:00.  
Solemn Evensong and Adoration, 5:30.  
DAILY:  
Mass at 7:00, Wednesdays and Holy Days also, 9:30.  
Confessions: Saturdays, 4:30 to 6:00; 7:30 to 8:30 p.m.  
Priest's telephone: GAspee 5627.

## RADIO BROADCASTS

**K FOX, LONG BEACH, CALIFORNIA**, 1250 kilocycles (239.9). St. Luke's Church. Morning service every Sunday (including monthly celebration) at 11:00 a.m., Pacific Standard Time.

**K HQ, SPOKANE, WASHINGTON**, 590 kilocycles (223.4). Cathedral of St. John the Evangelist. Evening service every Sunday from 8:00 to 9:00 p.m., P. S. Time.

**K SCJ, SIOUX CITY, IOWA**, 1830 kilocycles (225.4). St. Thomas' Church, every Sunday, organ and sermon at 2:30 p.m., and first and third Sunday at 11:00 a.m., C. S. Time.

**W BBZ, PONCA CITY, OKLAHOMA**, 1200 kilocycles (240.9). Grace Church every third Sunday at 11:30 a.m., C. S. Time.

**W HAS, LOUISVILLE, KY.**, COURIER Journal, 820 kilocycles (365.6). Choral Evensong from Christ Church Cathedral every Sunday, 4:30 p.m., C. S. Time.

**W IBW, TOPEKA, KANSAS**, 1800 kilocycles (230.6). Grace Cathedral Services every second Sunday at 11:00 a.m. Organ recital every Monday and Thursday from 6:00 to 6:30 p.m., C. S. Time.

**W IP, PHILADELPHIA, PA.**, 610 kilocycles (492). Church of the Holy Trinity. Every Sunday at 10:45 a.m., E. S. Time.

**W ISJ, MADISON, WIS.**, 780 kilocycles (384.4 meters). Grace Church. Every Sunday, 10:45 a.m., C. S. Time.

**W KBW, BUFFALO, N. Y.**, 1470 kilocycles (204). Church of the Good Shepherd. Morning service every Sunday at 9:30, E. S. Time.

**W LBW, OIL CITY, PA.**, 1260 kilocycles (238 meters). Christ Church. Every Wednesday, 12 noon to 12:30 p.m., E. S. Time. Rev. William R. Wood, rector.

**W PG, ATLANTIC CITY, N. J.**, 1100 kilocycles (272.6). St. James' Church, every Sunday at 4:00 p.m., E. S. Time. Rev. W. W. Blatchford, rector.

**W RVA, RICHMOND, VA.**, 1110 kilocycles (270.1). St. Mark's Church, Sunday evening, 8:00 p.m., E. S. Time.

**W RBQ, GREENVILLE, MISS.**, 1210 kilocycles (247.8). Twilight Bible class lectures by Rev. Philip Davidson, rector of St. James' Church, every Sunday at 4:00 p.m., C. S. Time.

**W TAQ, EAU CLAIRE, WIS.**, 1330 kilocycles (225.4). Service from Christ Church Cathedral, Eau Claire, second and fourth Sundays at 11:00 a.m., C. S. Time.

**W TR, NORFOLK, VA.**, 780 kilocycles (384.4). Christ Church, every Sunday and Festivals, 11:00 a.m., E. S. Time.

**W MAL, WASHINGTON, D. C.**, 630 kilocycles (475.9). Washington Cathedral, the Bethlehem Chapel or the Peace Cross every Sunday. People's Evensong and sermon (usually by the Bishop of Washington) at 4:00 p.m., E. S. Time.

**W GO, SAN FRANCISCO-OAKLAND, CALIF.**, 790 kilocycles (380 meters). Grace Cathedral. Morning service, first and third Sunday, 11:00 a.m., P. S. Time.

**W OR, NEWARK, N. J.**, 710 kilocycles (422.3 meters). Diocese of Long Island, beginning October 29th, between 7:30 and 7:45 p.m., including dates of November 5th, 12th, 19th, and 26th.

## BOOKS RECEIVED

(All books noted in this column may be obtained from Morhouse Publishing Co., Milwaukee, Wis.)

The Beacon Press, Inc. 318-324 West 39th St., New York City.

*Hinduism Invades America.* By Wendell Thomas, Ph.D., S.T.M. With an Introduction by Harry Emerson Fosdick. \$3.00.

Harper & Bros. 49 East 33rd St., New York City. *Glimpses of Grandeur.* By Frank Durward Adams, D.D., Minister, Church of Our Father, Detroit. \$2.00.

*An Indictment of Prohibition.* By Joseph S. Auerbach. \$1.00.

The John Day Co. 386 Fourth Ave., New York City.

*China: The Collapse of a Civilization.* By Nathaniel Peffer.

The Macmillan Co. 2459 Prairie Ave., Chicago, Ill. *This Believing World. A Simple Account of the Great Religions of Mankind.* By Lewis Browne, author of *Stranger Than Fiction: A Short History of the Jews.* With more than seventy illustrations and animated maps drawn by the Author. \$1.00.

*He Is Becoming My Song: Carmen Jesus Nazaren.* By Edith Anne Stewart Robertson. \$2.25.

*What Do Present Day Christians Believe?* By James H. Snowden. \$2.50.

*The History of the Greeks.* By F. J. Babcock, D.D., Fellow of St. Augustine's, Canterbury; author of *Reviews and Studies, Biblical and Doctrinal.* \$4.00.

*Preparing the Way for Paul. The Proselyte Movement in Later Judaism.* By Frederick Milton Derwacter. \$1.75.

*Christian Unity.* By Arthur Cayley Headlam, C.H., D.D., Lord Bishop of Gloucester.

*Rock and Sand.* By John Rathbone Oliver. \$2.50.

*Christianity, Past and Present.* By Charles Guignebert, professor of the History of Christianity, University of Paris. \$4.50.

The Macmillan Co. 60 Fifth Ave., New York City.

*What Rights Are Left.* By Henry Alan Johnson. \$2.00.

Charles Scribner's Sons. 597 Fifth Ave., New York City.

*The Fishermen's Saint.* By Sir Wilfred Grenfell, K.C.M.G., M.D., F.R.C.S., F.A.C.S. Rectorial Address delivered at St. Andrew's University, November, 1929. \$1.00.

Richard R. Smith, Inc. 12 East 41st St., New York City.

*The Master of Men.* Quotable Poems about Jesus. Compiled by Thomas Curtis Clark. \$2.00.

*Josephus and the Jews.* The Religion and History of the Jews as Explained by Flavius Josephus. By F. J. Foakes Jackson, D.D., Fellow of Jesus College and Briggs Graduate Professor of Christian Institutions in the Union Theological Seminary, New York. \$3.00.

Sheffington & Son, Ltd. Paternoster House, St. Paul, E. C. 4, London, England.

*The Challenge to the Church.* A dispassionate investigation of the Church's position and prospects. By Bernard Herklotz, M.A., vicar of St. John's, Wimborne; author of *A Portraiture of Christ*, etc. \$1.00.

*Spiritual Stepping Stones.* By the Rev. Alfred Thomas, M.A., F.R.S.L., vicar of St. Barnabas, Jesmond, Newcastle-on-Tyne; author of *Paganism and Christianity*, *The New Paganism*, *In Christ's Footsteps*, *Privilege and Obligation*, *Conscience and Consistency*, etc. \$1.25.

World Peace Foundation. 40 Mt. Vernon St., Boston, Mass.

*The Reparation Settlement, 1930.* By Denys P. Myers. \$2.50.

#### PAPER-COVERED BOOKS

Department of Health, Noise Abatement Commission. New York City.

*City Noise.* Edited by Edward F. Brown, E. B. Dennis, Jr., Jean Henry, and G. Edward Pendray.

Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America. 281 Fourth Ave., New York City.

*The Annual Report of the National Council for the Year 1929.* Including Reports of the Department of Missions and Church Extension, the Department of Religious Education, the Department of Christian Social Service, the Department of Finance, the Department of Publicity, the Field Department. Together with Report of Income and Expenditures and Statement of Amounts Received from Provinces to Apply on Quota.

From the Author. 198 Howland Ave., Toronto, Ont., Canada.

*Ancient Mysteries.* By George Johnston.

The Century Co. 353 Fourth Ave., New York City.

*Yule Light.* A Christmas Pageant in Two Parts based upon old Folk Songs and Ancient Carols. By Alexander Van Rensselaer and Frank Butcher, Mus.B. 75 cts.

#### LONG ISLAND TO BROADCAST

NEW YORK—An interesting venture in religious broadcasting is announced by the Long Island Diocesan Council through the Rev. Dr. Robert Rogers, chairman of its publicity council. Beginning Wednesday evening, October 29th, and continuing on five successive Wednesday evenings thereafter, the council will broadcast a series of "full of today" addresses by eminent speakers under the general topic of the Value of the Church to Modern Life.

The addresses, which will go on the air from 7:30 to 7:45 o'clock each Wednesday night, will have special relation to the home, youth, and the community, and as they will go out from station WOR will reach a potential audience of approximately 20,000,000 people. The schedule for the series is as follows:

October 29th: The Rt. Rev. Ernest M. Stires, D.D., Bishop of Long Island.

November 5th: Judge Mortimer W. Byers of Brooklyn, N. Y.

November 12th: Rt. Rev. J. I. Blair Larned, D.D., Suffragan Bishop of Long Island.

November 19th: Dr. Lewis B. Franklin of the National Council.

November 26th: The Hon. Charles H. Tuttle, until recently United States District Attorney, for the southern district of New York.

## Reunion Among Christians General Theme Of Addresses at Opening of Church Congress

### London Clergy Rededicate Selves —Recall Tragedy of Church in Middle Ages

The Living Church News Bureau  
London, October 10, 1930

THE CHURCH CONGRESS WAS OFFICIALLY OPENED last Tuesday morning, the Archbishop of Wales preaching at the Cathedral Church of St. Woolos; the Bishop of Winchester at St. Luke's, Newport; and the Bishop of Gloucester at St. Paul's, Newport. Reunion among Christians was the theme, more or less, in all three discourses, but the space at my disposal does not permit of summarizing. The Bishop of Gloucester made a great practical appeal to Wales, from which I need not quote. He said:

"The Welsh Church is one which has a longer history than the Church of England. . . . The Welsh people have ever been well-known for the fervency of their religious aspirations. Surely the task that lies before your Church is the building up for the people of Wales of one united Church which may adequately and completely bring all the riches of your national life to the cause of Christ. . . . I have heard it said that you must wait and see what the Church of England is going to do. Surely that is a mistake. It is easier for you to act and for you to take the lead. . . . The first meeting of the Church Congress in the newly-organized Welsh Church must mean our hope and our desire to strengthen you in your new life, and I would very earnestly suggest to you that the opportunity and duty is now given you of starting to remedy the dissensions which the last 150 years have introduced into your Welsh religious life; of attempting to build up once more a Church like that of old times, in which, not only in name but in reality, you could represent the whole people of Wales, in which you could give to Christianity all that the Welsh genius can contribute, and give to your people the guiding discipline of historical Christianity."

In his presidential address, on Tuesday afternoon, the Bishop of Monmouth (Dr. Joyce) said that a Church Congress was always the target of criticism; and so it ought to be. Those who addressed the Congress would have much to tell them and much to suggest with which some of them would undoubtedly disagree. He welcomed the prospect, for a Church Congress in which there was no clash of different views would fail entirely of its purpose. The controlling thought in their debates should, in the words of an old writer, be: "In things necessary let there be unity; in things doubtful let there be liberty; in all things let there be charity. For such is the Mind of Christ."

#### BISHOP CHANDLER READS FIRST PAPER

Bishop Chandler had the honor of leading the Congress with the first paper, Self and God, in which he emphasized the one supreme fact that religion begins with God—God touching us, revealing Himself to us through all the processes and experiences of life, our own and the lives of others. The Bishop was simple, direct, and brought in that suggestion of the mystical which is the atmosphere of all religious apprehension.

Other important papers were on Problems of the World, and here it must be admitted that the honors rested with the women speakers. Miss Violet Markham

(Mrs. Carruthers) and Miss Faithful were both splendid in their appeals.

#### LONDON CLERGY REDEDICATE SELVES

On Monday, about 900 clergy of London assembled in St. Paul's, at the bidding of the Bishop, for a solemn act of rededication. It is the first time in his twenty-nine years' occupancy of the see that the Bishop has gathered the whole of his clergy around him, the occasion marking the beginning of The Way of Renewal, to which the clergy have decided to devote themselves. The Bishops of Fulham, Stepney, Kensington, and Willesden, Bishop Bury and Bishop Perrin, and the Archdeacons of London, Hampstead, and Middlesex were present.

The Bishop conducted the service, and in his "bidding" said: "We are gathered together to join in a solemn act of rededication of ourselves to Almighty God in our ministry. We are setting ourselves during these succeeding months to seek the renewal of spiritual power by the way of prayer and study." After recalling the words of the charge to them on ordination, he continued: "I call upon you, here in our mother church of London, to dedicate yourselves afresh to the honor of His Name, the sovereignty of His rule, and the fulfilment of His will, in loyalty and singleness of heart. All praise be to God that He hath called us to be leaders in the joy and adventure of His glorious kingdom. May He grant us grace to be worthy of the high dignity and the weighty office to which He has called us."

#### RECALL TRAGEDY IN MIDDLE AGES

The terrible tragedy of the R101 airship, which crashed to earth within sight of the irregular pile of Beauvais Cathedral, in France, brings to mind that the disaster which has befallen one of the latest developments of modern science was matched by another great tragedy in the history of medieval church-building.

"The men of Beauvais at that time," says the Rev. Jocelyn Perkins, "set to work to rebuild the choir of their cathedral. In their eyes it was essential that it should surpass in height their great neighbor of Amiens, forty miles and more away in Picardy. Led by their Bishop, Guillaume de Gretry, they pushed their way heavenwards, and at last that wondrous choir stood there complete, twelve feet higher than that of their rival.

"But they had overreached themselves. At Amiens the margin of safety was all but touched. At Beauvais it was passed. The spirit of the air demanded his toll, and it came crashing down.

"True, they rebuilt it, but they had to double columns and arches, and today it is largely held together by iron bars and stanchions inserted by the French engineers.

"It was a failure, but one so splendid that it touches the very heart."

In the plain of Beauvais the Middle Ages and the twentieth century now join hands. Twice over has it beheld the temporary defect of man's idealistic strivings. But as we gaze up and into the lofty vault of that astounding church, and as we mourn over our brave countrymen, we know that neither the architect nor the airman has lived in vain. Both alike have enriched humanity with a gift of surpassing worth in the spirit which ever pushes upwards and onwards.

GEORGE PARSONS.

## Third Annual Diocesan Clergy Conference of New York a Great Success

### Institution of Two Rectors—Two Memorial Services — Cathedral Items

The Living Church News Bureau  
New York, October 18, 1930

THE THIRD ANNUAL CONFERENCE FOR the clergy of the diocese of New York was held Wednesday and Thursday of this week at the Hotel Mahopac, Lake Mahopac. In writing of it one must resort to superlatives. From the point of numbers it was probably the largest conference of its sort ever held in the American Church. Two hundred and five clergy of the diocese were present. Bishop Manning had chosen a remarkably able group of speakers. But his own leadership, enthusiasm, and spirit of comradeship counted as much as any other factors for the success of the meetings. Bishop Graves of Shanghai spoke on the religious situation in China; the Rev. Dr. John R. Oliver dealt with the subject for which he is nationally known; personal religion was presented by Bishop Booth and Fr. Huntington, O.H.C.; Dr. Henry Fairfield Osborn, Churchman and scientist, spoke on Christianity versus Paganism; and the Rev. Dr. Joseph Fort Newton brought the sessions to a splendid close by his presentation of the subject of present-day preaching.

An especially worthwhile feature of these conferences is that they provide something that is impossible at any other time, a corporate Communion of the priests of the diocese. The bishop and his clergy are here brought together as they can be nowhere else, and the unlovely evidences of partisanship, bound to exist especially in a metropolitan diocese, are made to disappear before the power of friendships strengthened and of those new-made.

#### INSTITUTION OF TWO RECTORS

On Thursday evening, October 30th, Bishop Manning will visit Grace Church, City Island, for the institution of the Rev. Richard A. D. Beaty as tenth rector. This work of our Church is in New York City, being the easternmost of our city parishes along the Sound. Grace Church is the result of missionary endeavors begun in 1862 by the Rev. Robert Bolton when he was rector of the neighboring parish of Christ Church, Pelham. City Island became an independent parish in 1865. Its history has not been marked all the way by steady progress, for in the years 1922 to 1930 the work was again placed under the direction of the rector at Pelham. The present incumbent has, however, brought a new vigor to the parish, and among his several achievements is the resumption of its complete independence. Mr. Beaty has been at City Island since March, 1927. In that time much-needed improvements have been made, particularly in the enlargement of the parish house, a work that has just been completed, and which will be dedicated on the occasion of the Bishop's visitation.

Another institution is soon to take place, namely at St. Paul's, Eastchester. It was on November 19, 1702, that its first rector was inducted into office; on Sunday, November 16th of this year, the Rev. W. Howard Weige will be installed as the seventeenth rector of this historic parish. Here, again, a new leader has brought

fresh enthusiasm, and under Fr. Weige's leadership an interest far more than local has been created for the restoration of old St. Paul's. It is worth chronicling that this is one more parish in which the Eucharist has been made the chief service of every Sunday. The new rector has come to Eastchester from many years of service as a missionary in China and, more recently, from the chaplaincy of the Episcopal Actors' Guild at the Church of the Transfiguration, New York.

#### TWO MEMORIAL SERVICES

Bishop Manning, the Rev. Dr. Hutchins C. Bishop, and the Rev. Dr. L. E. Sunderland will speak at a service to be held at 4 o'clock, Sunday afternoon, October 26th, at St. Cyprian's Chapel, 175 West 63d street, in commemoration of the life and work of the Rev. Dr. John Wesley Johnson. Dr. Johnson was for many years priest-in-charge of this chapel which exerts wide influence among the colored people of the west side.

At St. Paul's Church, Eastchester, the Rev. W. H. Weige, rector, a memorial service for the late Bishop Shipman will be held Sunday morning, November 2d. The speakers will be Dean Gates of the cathedral and Channing Pollock, the well-known dramatist and author. The service has been arranged especially because of the strong bond of friendship that existed between Bishop Shipman and many members of the dramatic profession. St. Paul's Church is on the Boston post road just beyond Mount Vernon.

#### CATHEDRAL ITEMS

The Presiding Bishop, the Most Rev. Dr. James De Wolf Perry, is announced as the preacher at the cathedral on Sunday morning, October 26th, at 11 o'clock.

About 150 men are now employed in the construction work at the cathedral. They are engaged in the building of the west front, an especially interesting part of the whole construction, not only because its progress is more evident to passers-by but that upon the time of its completion to the top of the arch of the nave depends the date of the opening of the great nave.

#### ITEMS

At the Lake Mahopac Conference Bishop Lloyd was greatly missed by the group of diocesan clergy. His absence was due to his taking part as a co-consecrator and as the preacher at the consecration of Bishop Goodwin in Virginia.

The Rev. Dr. Howard C. Robbins, professor at the General Seminary and special preacher at the Church of the Incarnation and at the Church of the Heavenly Rest, has become associated also with the Church of the Ascension in a like capacity.

The Rev. Leonel E. W. Mitchell takes up his new work tomorrow as rector of St. Clement's Church, West 46th street.

The funeral of Mrs. Mabel Gerry Drury, wife of F. Saxham E. Drury, was held last Thursday morning at the Church of the Transfiguration of which she was a communicant. The officiating clergy were the Rev. Dr. Ray, the rector, the Rev. Dr. Wallace J. Gardner of St. Paul's, Flatbush, and the Rev. Dr. P. C. Pyle of St. Edward the Martyr's. Mrs. Drury was a cousin of Mrs. Randolph Ray.

The deaths of Mrs. Mabel Gerry Drury and of Mrs. J. Kemp West, both noted in the last issue of this paper, take from the membership of the New York altar guild

two of its most loyal and influential members. Mrs. W. Willis Reese is acting as president *pro tem.* in the place of Mrs. West.

The Rev. Dr. Robinson of Christ Church, Bronxville, will preside at the annual luncheon meeting of the Westchester branch of the Church Mission of Help to be held at 1 o'clock on Thursday, October 30th, at the Hotel Gramatan, Bronxville. The speakers will be Judge Smyth of Tuckahoe, the Rev. Dr. J. Wilson Sutton, and Bishop Gilbert. The junior Suffragan-elect is a former rector of Westchester County, at Scarsdale, and this is to be his first official appearance as a bishop.

HARRISON ROCKWELL.

### DELAWARE DEDICATES NEW BOARDING SCHOOL FOR BOYS

MIDDLETOWN, DEL.—About two years ago a Delaware Churchman, A. Felix du Pont, said to Bishop Cook: "I think there is need for a Church school for boys here in Delaware. I am willing to build and endow such a school. I do not mean to the extent of two or three millions, or anything like that, but I will give a million and a half for such a purpose."

Mr. du Pont's offer, to which was added a donation from his sister, Mrs. Irene du Pont, was accepted and resulted in the incorporation of the St. Andrew's School Foundation, with the following trustees: the Rt. Rev. Philip Cook, D.D., president, A. Felix du Pont, Allen J. Henry, Hon. Richard S. Rodney, J. Thompson Brown, Walter J. Laird, Caleb S. Layton, and John O. Platt.

On Tuesday, October 14th, St. Andrew's School was dedicated by Bishop Cook, in the presence of nearly 2,000 people, on the shores of Noxontown and Silver Lakes, near Middletown.

It was also the occasion of the anniversary of the Bishop's consecration, and the double significance of the day was embodied in a program prepared by the school foundation and the standing committee of the diocese.

The day began with a celebration of the Holy Communion in the school chapel. At noon a long procession of students, masters, visiting headmasters, clergy, and bishops made its way from the chapel through the rooms and grounds, the devotions suitable to each locality being said by clergy of the diocese, with the formal sentence of dedication by the Bishop at the close. The service of dedication passed without a break into the celebration of the anniversary of the consecration of the Bishop. For this, as well as for the dedication, an order of service of singular beauty had been prepared.

After luncheon, served on the grounds of the school, at which some 1,600 people were guests of Mr. du Pont, the afternoon exercises were held, at which time the keys of the buildings were handed by the architect to the donors, and by them to the headmaster, the Rev. Walden Pell, 2d, after which the address of dedication was made by the Hon. Joseph Buffington, judge of the third judicial district of the Federal Court of Appeals.

After the address of dedication the Rt. Rev. Edward T. Helfenstein, D.D., Bishop of Maryland, and the Rev. Charles W. Clash, president of the standing committee, spoke in observance of the consecration of the Bishop ten years ago.

St. Andrew's School is on a site of 350 acres of woodland bordering on two lakes which offer opportunity for water sports in addition to the large athletic grounds. The buildings are the most beautiful that architectural skill can design and are equipped with every modern convenience.

## Dr. Henry Knox Sherrill Consecrated Ninth Bishop of Massachusetts

Bishop Lawrence Preaches Sermon  
—Large Reception Held at Mu-  
seum of Fine Arts

(Pictures on cover and on page 869.)

The Living Church News Bureau  
Boston, October 18, 1930

MY BROTHER: ONE DAY IN THE autumn of 1917 I received a letter from the Commanding Officer of Unit Number 6 in France. He is well known as a man of few words and great restraint. The letter ran like this: 'My dear Bishop, Chaplain Sherrill, whom you recommended to us, has the respect and affection of everyone in the unit. We thank you.' I like those two words, 'respect and affection.' They signify self-restraint, dignity, and force of character, with a sympathy whose understanding heart goes out to all, strong and weak, joyful and suffering alike.

"For eighteen years I have known you as a student, curate, chaplain, rector. These others here have known you also, and we have all followed you and your constant growth in ability and character. You have won our affection by your simplicity, directness, cheerfulness, and solicitude for those in trouble. It was as natural as it was gratifying that the diocese with one acclaim should call you to be its chief shepherd. You have our prayers, our support, and our loyal service."

Such was the closing of Bishop Lawrence's sermon delivered last Tuesday morning, October 14th, in Trinity Church when the elected Bishop, Henry Knox Sherrill, stood in the broad aisle of the great church filled with 2,000 attentive persons to receive this portion of the charge directed solely to him. Any consecration service is impressive, and moving, too—this one, perhaps, particularly so for several reasons: one being a certain atmosphere of tender affection as typified by the presence of our seventh Bishop as a co-consecrator and preacher on the occasion of our ninth Bishop being vested with the insignia and privileges of his office and another reason being the solemn beauty of Trinity's interior where bishops and clergy filled the semi-circular apse; where, as in tribunal, the Presiding Bishop and the two co-consecrators sat before the altar with, before them, the Bishop-elect, his presenters, and his supporting presbyters. The central portion of the nave was filled with the attending clergy, vested and wearing hoods which added here and there a touch of color. Friendly, interested faces looked from every available seat and standing place in aisles and galleries.

The great procession which had entered the church through the great central doors numbered between four and five hundred persons. With crucifers from Trinity, St. Paul's Cathedral, and the Church of the Advent, with the flags of country and diocese, had come the choir, masters of ceremonies, students, faculty, and trustees of the Episcopal Theological School, vestries of the Church of Our Saviour, Brookline, and of Trinity Church, Boston (the two parishes of which Dr. Sherrill has been rector), clergy of other communions, clergy of other dioceses, class of 1914 of the Episcopal Theological School (Dr. Sherrill's class), rector of the Church of Our Saviour, Brookline; rector of St. Paul's Church, Flatbush, Brooklyn (the parish in which Dr. Sherrill was

born), chaplain of Yale University, dean of the General Theological Seminary, secretary of the convention, archdeacon of Boston, cathedral chapter, standing committee, rector of Trinity Church, dean of St. Paul's Cathedral, the bishops, the registrar, reader of the litany, attending presbyters, Bishop-elect, presenting bishops, the co-consecrators, the Presiding Bishop.

The only changes in those taking part in the service as listed in THE LIVING CHURCH of September 20th were the Ven. Ernest J. Dennen as deputy registrar, and the Rt. Rev. Henry Wise Hobson as reader of the consents of the bishops. The readers of testimonials were: The certificate of election, the Rev. Francis Ellsworth Webster; the canonical testimonial, the Rev. Edward Staples Drown, D.D.; the certificates of ordinations, the Very Rev. Philemon Fowler Sturges, D.D., and the Rev. Sherrill Bronson Smith; the consents of the standing committees, the Hon. Philip Stanley Parker.

Fourteen bishops joined in the laying on of hands: Bishop James DeWolf Perry, consecrator; Bishop William Lawrence and Bishop Alexander Mann, co-consecrators; Bishop Samuel Gavitt Babcock and Bishop Julius W. Atwood, presenters; Bishop John T. Dallas of New Hampshire; Bishop Thomas F. Davies of Western Massachusetts; Bishop Benjamin Brewster of Maine; Bishop Henry W. Hobson, Coadjutor of Southern Ohio; Bishop J. I. Blair Larned, Suffragan of Long Island; Bishop Logan H. Roots of Hankow; Bishop Frank W. Sterrett of the diocese of Bethlehem, Pa.; Bishop Ernest L. Stires of Long Island; and Bishop Nathaniel S. Thomas.

### PAY TRIBUTE TO BISHOP SLATTERY

We began this letter by quoting the end of Bishop Lawrence's sermon. It was a wonderful sermon! So complete with a tribute to our eighth Bishop, Bishop Slattery, a resumé of the Church's progress, a charge to all assembled clergy and laity, a message and a greeting to the new Bishop. The text was taken from John 1:4, "In Him was Life, and the Life was the light of men." To summarize briefly:

The leaders pass; the system goes on. The devoted service of Bishop Slattery is remembered, for "his life and leadership entered into the Church, its Prayer Book, missions, and its literature, and into the lives of thousands upon whom he laid his hands in ordination and confirmation." When our young Bishop shall have passed out from Trinity another consecration will begin elsewhere, near at hand or in some far corners of the world, just as has occurred ever since Pentecost at Jerusalem; and the spirit, outstripping the fabric, speeds in resistless progress.

Addressing then the assembled clergy, Bishop Lawrence made a plea as their elder, the oldest clergyman in canonical standing in the diocese, as teacher of many in the classroom, and as one who had confirmed very many of them—speaking with deep conviction and affection in what he termed his probable last official address—made a plea that privileges of the Church, its fabric and instrumentalities, be used for the upbuilding of faith and character and the outgoing of Christian virtues in public service and deeds of love. Then he spoke of the source of power in Jesus Christ, of "the fact that

He is Creator, Avenger, Almighty, is awesome but leaves me cold; the truth that He is a God of Love seeking me out before I seek Him draws me.

"What is clear to me, and I trust to you, what we want to make clear to the men and women and boys and girls about us is that consecration, full consecration to Christ on the part of anyone, means an added force, charity, self-control, truth, justice, pity. When a man is really Christ's, all the forces of his life, intelligence, conscience, art, culture, athletics, gathered into the center, and consecrated by his Christ spirit, make him the finer citizen, the more chivalrous saint.

"We are to take part in the consecration of our Bishop. It is also, men and women of this diocese, a reconsecration of ourselves to Christ."

The aims given at this service were for the work of Bishop Rowe in Alaska.

Informal luncheons for the bishops and clergy, both resident and visiting, and for the wives of the bishops and clergy were held in the Copley Plaza and the College Club respectively. In the evening came a gala occasion, a reception held in the Museum of Fine Arts through the courtesy of the trustees. Bishop and Mrs. Sherrill, Bishop and Mrs. Babcock, assisted by the standing committee and their wives and women members of the committee on arrangements for the consecration, received in the tapestry room. Hundreds of persons from far and near thronged the galleries. What was particularly pleasing to Bishop Sherrill was the parish representation, a group announcing itself as from such and such a parish, another group from some other center of Church life. One of the many delegations came from St. Mary's of the Harbor in Provincetown, the tip of Cape Cod.

Massachusetts' great day drew to a close leaving everyone very happy, very grateful. Bishop Sherrill in the diocesan house, 1 Joy street, has now taken up the cares, the privileges, and the joys of office.

ETHEL M. ROBERTS.

### PRESIDING BISHOP DISCUSSES LAMBETH

WARREN, R. I.—"Those who attend the next Lambeth Conference in 1940 will find the Eastern Orthodox and the Anglican Churches in full communion," was the prophecy made recently by the Presiding Bishop, the Most Rev. James De Wolf Perry, D.D., at the quarterly meeting of the Woman's Auxiliary of the diocese at St. Mark's Church. After describing the progress being made toward unity, especially in India, he predicted a universal Christian Church, "which one day will make us ashamed of such narrow denominational terms as 'Anglican,' 'Roman,' or 'American.'"

The Bishop said that the solution of the problem of unity was to be found in the building up of national rather than denominated Churches as illustrated in India, China, Japan.

In describing the work done at Lambeth for unity, the Bishop dwelt upon the discussions that for over a week were conducted between the Patriarch of Alexandria with the other Orthodox representatives, and a sub-committee of fourteen Anglican bishops of which Bishop Perry was vice-chairman. "The Creed was gone over line for line," he said, "to see if there were points of disagreement. But none was found. In all other matters of doctrine, liturgy, and usage there was practical agreement."

## Bishop Griswold, Diocesan of Chicago, Voted Leave for Complete Rest

### G. F. S. Meet in Triennial National Convention — To Dedicate New Church of the Mediator

Chicago, Oct. 21—Although the condition of Bishop Griswold is admittedly serious, Dr. Dwight F. Clarke, the Bishop's personal physician, reported today a slight improvement. The Bishop had a comfortable night and showed improvement.

The Living Church News Bureau  
Chicago, October 18, 1930

**I**N ORDER THAT HE MIGHT HAVE AN OPPORTUNITY to take a complete rest from official duties, the Rt. Rev. Sheldon Munson Griswold, D.D., Bishop of Chicago, this week requested the standing committee of the diocese for a six months' leave of absence. Meeting Monday, the committee acted favorably on the request.

The Rt. Rev. George Craig Stewart, D.D., Bishop Coadjutor, will carry on most of the work of the diocese during the Bishop's leave of absence.

It was on the suggestion of his physicians that Bishop Griswold requested the leave of absence, in order that he might have an opportunity to completely recover from the illness which he suffered earlier this year. It is the confident hope of the Bishop as well as his physicians that he may shortly be able to resume his full duties.

When Bishop Griswold returned from his summer home early in September, it was evident that he had greatly improved in health. He immediately began his visitations to parishes of the diocese and other official duties. The physical strain upon him soon was realized by his physicians and as a result they advised the leave of absence. The Bishop will remain in Evanston for the time being at least.

#### G. F. S. IN TRIENNAL CONVENTION

One thousand members and leaders of the Girls' Friendly Society from all parts of the country met at the Hotel La Salle, Chicago, October 14th to 19th, to discuss in their triennial national convention the challenge of the twentieth century to the society.

In sounding the keynote of the convention at the opening session, Dr. Adelaide T. Case, professor of religious education, Columbia University, said: "The new eruption of Vesuvius makes us realize that science has not made us safe before the forces of nature. We were overcome by the news of a wrecked airship a few days ago. The world economic slump and the consequent unemployment, the growth of divorce, prison riots, the alarming increase in mental disease—all these remind us of the narrow ledge of physical, economic, and emotional security on which great groups of people live. What are we doing to arouse the interest of our members in these matters, in the study of employment and family life, savings and investments. Are we doing our utmost to use effectively friendly counsel and religious faith in the development of that spiritual poise combined with deep social concern which represents the religious attitude? . . . The Girls' Friendly Society is primarily an opportunity for us all, young and old, to give ourselves to a great task—social, educational, spiritual—the task of being

religious here and now in concrete ways that God will make clear to us in the days just ahead."

This challenge was voiced from the point of view of the girls the following night when Angeline Nicholas, a thirteen-year-old candidate of Christ Church, Streator, Mary Jane Viceroy, a younger member of St. Stephen's branch, Terre Haute, Ind., and Mildred Hubert, a member of St. Mark's branch, Hoosick Falls, N. Y., spoke on What Does the Girls' Friendly Society Mean to the Twentieth Century Girl? On Friday night a pageant, *The Sign of the Blue*, built around this same theme was given by groups from St. Matthew's branch, Kenosha, Wis., Trinity branch, Pittsburgh, Pa., the branches in Cincinnati, Ohio, and Covington, Ky., and the diocese of Kentucky. Miss Emma Twiggs, field secretary for Province IV, and Miss Caroline Averill, field secretary, Province VI, each spoke from their experience with groups ranging from a handful of isolated ranch girls to workers in the mills of the industrial South. Mrs. Prescott Lunt, national vice-president, Province II, spoke of its meaning in personal religious experience.

Among the distinguished speakers to state their interpretation of the challenge of the world today not only to the Girls' Friendly Society but to any Church organization working with girls, was Miss Jane Addams of Hull House, who spoke on Bridging the Gap Between Generations, and the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana, who spoke on Bridging the Gap Between Neighbors, at the banquet attended by 1,000 members and friends of the society, Thursday, October 16th. At a luncheon on Saturday the 18th, with an equally large attendance, Miss Grace Lindley, executive secretary of the Woman's Auxiliary, Mrs. Harper Sibley, president of the executive board of the Woman's Auxiliary, and John Aaron of Madras, India, a student at the Western Theological Seminary, spoke on the World Challenge of Christianity. Dean Shailer Matthews of the University of Chicago Divinity School addressed the convention Wednesday evening, October 15th, on The Challenge of the Twentieth Century.

The business sessions each morning commenced with a meditation on Personal Religion in a Challenging World by the Rt. Rev. William Scarlett, D.D., Bishop Coadjutor of Missouri.

Messages of greeting were read from the Most Rev. James De Wolf Perry, D.D., Presiding Bishop, and the Rt. Rev. Sheldon M. Griswold, D.D., Bishop of Chicago, neither of whom was able to be present. The Brotherhood of St. Andrew was represented by J. L. Houghteling, Jr., the Daughters of the King by Miss Martha Kimball, the Church Mission of Help by Mrs. Theodore Robinson, and the Woman's Auxiliary by Miss Grace Lindley. Mrs. Robert B. Gregory, national vice-president of the Girls' Friendly Society for Province V, and Mrs. Philip Q. Griffith, president of the diocese of Chicago, were the hostesses in the name of the Fifth Province and the diocese. Miss Margaret M. Lukens, national president of the society, presided.

#### MEMBERSHIP QUALIFICATIONS CHANGED

Outstanding among the accomplishments of this national convention was the vote

to make more inclusive the qualifications for membership, admitting married as well as unmarried girls. The financial system of the society was reorganized, providing a changed scale of membership dues and a plan for permanently financing its needs. This is especially significant in view of the fact that the National Council of the Church, at the request of the Girls' Friendly Society, has recently appointed a committee of three to study those needs and the methods of meeting them. The question of the relationship of the society to other organizations was re-evaluated and the National Council (the voting body of the convention) made responsible for decisions in this field. One of the unique features of this national convention was the large participation of the younger members in its discussions. Another distinctive phase was the system of breaking up into small discussion groups before voting upon important questions. Miss Margaret Marston, educational director of the Woman's Auxiliary, led the group on world fellowship with special emphasis on India, and Mrs. Harrison Elliott, well known for her work with girls on their personal problems in home, school, and business life, led the group on understanding ourselves.

The convention closed Sunday, October 19th, with a corporate Communion at St. James' Cathedral in the morning and a festival service at St. Luke's, Evanston, in the afternoon, the Rt. Rev. George Craig Stewart, D.D., Bishop Coadjutor of Chicago, preaching the sermon. The procession of member delegates in white dresses and blue veils, carrying their diocesan banners, made an impressive close to the convention, as they carried forward the gifts of the branches for the work of the society for presentation at the altar.

Miss Margaret M. Lukens, Philadelphia, was re-elected to serve for the next triennium as president.

#### MEDIATOR DEDICATION NEXT WEEK

A week of festivities, beginning Monday, October 20th, will be climaxed with the dedication of the new Church of the Mediator, Morgan Park. Bishop Stewart, the Coadjutor, will officiate at the dedication exercises and will confirm a class at the same time on Sunday, October 26th.

The program will begin Monday night with a play, given by the young people's society in Sherwood Hall, the auditorium of the new church plant. This will be followed by a reception for all members and friends of the parish. Wednesday night there will be a dinner for parishioners only, at which the Rev. Alfred Newberry, rector of the Church of the Atonement, will be the principal speaker. The rector of the Mediator, the Rev. G. Carlton Story, will act as toastmaster. Friday night, there will be presented a pageant by children of the Church school, directed by Mrs. Story and other women of the parish.

Sunday, October 26th, the program will begin with Holy Communion, followed by Church school exercises with Eucharist and dedication at 11 o'clock. At 4 o'clock in the afternoon, St. Bartholomew's choir will sing Evensong.

These exercises will mark completion of one of the most beautiful small churches in the diocese. It was designed by Mundie and Jensen, Chicago architects.

#### ST. MARK'S, GLEN ELLYN, LAUNCHES VISITATION CAMPAIGN

St. Mark's Church, Glen Ellyn, the Rev. Gowan C. Williams, rector, is undertaking a visitation campaign this fall in an effort to develop a larger and more vital interest

in the work of the Church there. As part of the campaign, Dr. Larkin W. Glazebrook, of the national commission on Evangelism, who is coming to the diocese of Chicago for a period of two weeks, is speaking in St. Mark's Sunday and Monday.

Twelve key men in the parish, under the chairmanship of William Rohm, with Carl Pfau as secretary, are directing the visitation work. They in turn are enlisting twenty-five additional workers who are asked to pledge themselves to make the calls assigned to them.

The first group of parishioners or residents of Glen Ellyn who will be called upon are those where there are specific prospect for Baptism and Confirmation. A definite effort for Church attendance will also be part of the work.

Such a program was carried on by Fr. Williams while he was rector of St. Luke's Church, Des Moines, and he attributes much of the remarkable growth of his parish there to the campaign.

#### HARVARD MISSION GROWS

An unusual example of growth by a mission church in the diocese is that of Christ Church, Harvard, the Rev. Frank R. Myers, priest-in-charge. In recent months, this mission has raised approximately \$1,000 for improvements and carried out such improvements without delay.

Christ Church is looking up under the stimulus of a program of coöperation between priest and people. In 1928 the mission gave \$48.93 to missions; in 1929, \$347, and this year \$400 was pledged and will be paid. Today there are seventy-four pledges to parochial work, and fifty-six to diocesan, compared with thirty-three and eight a little over a year ago.

#### DEDICATE HYMN TO PRIMATE

*A Hymn for Airmen*, written by Mrs. Roxanne Seabury Wright, formerly member of Grace Church, Oak Park, and now a resident of California, will be dedicated at Grace Church, Sunday, November 9th, to the late Bishop Anderson in memory of his son, Patrick, who lost his life while in the aviation service overseas during the war.

#### OPEN NEW CHURCH AT EAGLE BEND, MINN.

**EAGLE BEND, MINN.**—Although incomplete in some details of furnishing and decorating, the formal opening of the new Emmanuel Church was hastened in order to accommodate the growing congregation in this rapidly developing Swedish mission field in the diocese of Duluth.

The church was crowded to capacity at all three services on Sunday, October 5th. The opening service attracted many interested Church people from various parts of the state.

The services were in charge of the Rev. Philip Broburg, acting rector of Emmanuel Church and associate dean of Swedish work in the Church. He was assisted by the Rev. Elmer Eleick Johnson, recently ordained to the diaconate by Bishop Bennett. Mr. Johnson is a product of Emmanuel parish.

Eagle Bend is in a prosperous Swedish community and the work has been developed by the Rev. Mr. Broburg into one of the most interesting mission fields in the Church. The vestments worn by the rector were sent from Sweden for this service.

This building replaces the one destroyed by fire a little over a year ago.

## Missionary Conferences Held by Clergy and Laymen in Pennsylvania

### Conference of Colored Workers Held—Services in Two Languages at St. Elisabeth's

The Living Church News Bureau  
Philadelphia, October 18, 1930

UNDER THE AUSPICES OF THE FIELD department of the diocese, of which the Rev. Malcolm E. Peabody is chairman, two conferences were held this week to consider and discuss a number of important matters in connection with the missionary work of the Church.

The conference for clergy was held at St. John's Church, Norristown, from October 15th to 17th. The laymen's conference was held on Friday and Saturday, October 17th and 18th, at Mt. Pocono, the sessions being conducted in Trinity Church.

The Rt. Rev. Thomas J. Garland, D.D., and the Rt. Rev. Francis M. Taitt, D.D., Bishop and Coadjutor respectively of the diocese, made the opening addresses at the two meetings. The faculty of both conferences consisted of the Rt. Rev. Frank W. Creighton, D.D., Missionary Bishop of Mexico; the Rev. Frank L. Vernon, rector of St. Mark's Church, Philadelphia; the Rev. Chauncey E. Snowden, rector-elect of St. Paul's Church, Overbrook; and William C. Sturgis of the College of Preachers, Washington.

Discussions were led, at the laymen's conference, by C. Fenno Hoffman, William A. Lippincott, Isaac Starr, Spencer Ervin and Howard Wood, Jr., chairman of the several convocation districts of the diocese.

#### CONFERENCE OF COLORED WORKERS HELD

Bishop Taitt and the Rev. Wallace Conkling, rector of St. Luke's Church, Germantown, made the opening addresses at the eighth provincial conference of Church workers among colored people, which was held from October 7th to 9th at St. Barnabas' Church, Germantown, the Rev. E. Sydnor Thomas, rector.

The Rev. Dr. Edgar C. Young, vicar of the Phillips Brooks Memorial Chapel of Holy Trinity Church, was president of the conference, and the Rev. Dr. Junius L. Taylor, rector of St. Philip's, Richmond, Va., officiated as vice-president.

An analytical survey of the colored work in the province was presented by the Rev. Dr. Scott Wood of Pittsburgh, who has studied the field of colored work extensively. Harold C. Stratton, M.D., of Washington, a member of the Society of the Nazarene, gave an interesting address on the Healing Ministry of the Church.

The work of the American Church Institute for Negroes was discussed by the field director, Wallace Battles of New York. The Rev. George F. Bragg, Jr., rector of St. James' Church, Baltimore, also addressed the conference.

#### DIOSCESAN NORMAL SCHOOL RE-OPENS

The eleventh year of the Diocesan Normal School opened on Thursday, October 9th. As an evidence of its development, and of the growing interest in, and use of the school, three additional branch schools have been started for the first time this year. This makes a total of six branches in addition to the main school, the sessions of the latter, as in former years, being held in the church house.

A new and significant feature this year is the opening of a school of practice in religious education, which will be conducted in Holy Trinity parish house, in connection with the sessions of the main school. This is a double experiment—first, in supervised teaching, and second, in week-day religious education.

Results of the school of practice will be observed with keen interest. If it is successful, and if, as it is hoped, the pupils show greater "skill" in religious education than those whose attendance is limited to Sunday sessions, it will open a way whereby parishes may very easily adopt similar experimental classes in week-day religious education.

In the operation of the school of practice, the Normal School was successful in obtaining the coöperation of the Rev. Floyd W. Tomkins, Jr., of Holy Trinity Church. A class of primary children of that parish will assemble after public school hours on Thursdays for a ten-weeks' lesson period.

The Rev. Frederick E. Seymour, director of religious education of the diocese, is principal of the Normal School. The other teachers include the Rev. Benjamin N. Bird, dean of the convocation of Chester; the Rev. Henry Davies, the Rev. Henry S. Paynter, the Rev. William M. Sharp, the Rev. Henry M. Stuckert, Mrs. John Loman, Miss Jane M. Welte, Miss Dorothy Crossley, Miss Elizabeth P. Frazier, Miss Mary Simms, and Miss Nellie P. Ferry.

#### SERVICES IN TWO LANGUAGES AT ST. ELISABETH'S

Beginning this fall, services will be conducted every Sunday in both English and Italian in St. Elisabeth's Church, which is now affiliated with St. James'.

For nearly a year, the services at St. Elisabeth's have been held only in Italian, serving the Italian members of the congregation, under the leadership of the Rev. Thomas E. Della Cioppa. With the arrival of the Rev. Alfred M. Smith, former chaplain of the Valley Forge Military Academy, and the Rev. Francis Roseboro, from Brooklyn, who will both be in charge of the English-speaking people of the parish, two services will be held each day in English.

St. Elisabeth's is situated in the midst of a dense population, and it is hoped that its former work will be revived, and that it will become the center of a large and very valuable religious and social work.

#### CHINESE BISHOP TO BE HONORED

The Philadelphia Divinity School, at a special convocation to be held next Thursday, October 23d, will confer upon the Rt. Rev. Philip Lindel T'sen, of the diocese of Honan and a leader of the Church in China, the degree of Doctor of Sacred Theology.

The degree will be conferred by Bishop Garland in St. Andrew's Collegiate Chapel, where bishops and deputies attending the provincial synod will gather. The candidate will be presented for the degree by the Rev. Dr. George C. Bartlett.

Bishop T'sen, who was the only Chinese bishop to attend the Lambeth Conference, is an alumnus of the Divinity School, having received the degree of Bachelor of Sacred Theology in June, 1925.

ELEANOR ROBERTS HOWES.

## Bishop Stires to Dedicate Historical Stone in Calvary Church, Brooklyn

Organize New Mission at Malverne  
—Faith and Youth Program Inaugurated in Diocese

The Living Church News Bureau  
Brooklyn, October 16, 1930

CALVARY CHURCH, BROOKLYN, HAS A stone cut from the hill of Calvary outside Jerusalem. According to the story in the New York *Times*, which the rector, the Rev. Robert A. Brown, confirms, the stone was cut from the solid rock of the hill in the crypt of the Greek monastery which covers the summit. A flight of stone steps, well worn through years of use, were recut, and in the process a stone was quarried which now has been worked into the altar of Calvary Church. A similar stone, obtained at the same time, is set into a column near the chancel of St. Thomas' Church, New York. Both pieces were obtained in the Holy Land by friends of Bishop Stires, who was then rector of St. Thomas'. The Bishop has now presented one of them to Calvary, in memory of his friend, the late rector of that parish, the Rev. John Williams. Bishop Stires will dedicate the stone at a special service next Sunday evening at 6:45.

### NEW MISSION AT MALVERNE

From a mere hamlet a few years ago, a considerable village has grown up at Malverne, between Lynbrook and Hempstead, in Nassau County. In the latter part of April and first part of May, Bishop Stires sent two Church Army men to canvass for Church people in this locality. Their work disclosed that a number of Church people lived there; some attached to the Lynbrook parish, some to Valley Stream, some attending the "community" church, some the Presbyterian church, some confessedly not attending church at all. On August 1st the Rev. Thomas C. Johnson was sent to Malverne to gather these people and organize a mission. After trying in vain to get temporary accommodations in the public school, he succeeded in renting a house in the most desirable location, and on August 17th began services. At an early Eucharist on that day seventeen communicants were present and received. At Morning Prayer the same day forty-one were present. A school was begun with twenty scholars, and now numbers forty-six. A rector's aid society has been formed with twenty members, and this group arranged a reception for the new pastor. At this reception a hundred and fifty persons were present. A men's club is being formed.

### FALL ASSEMBLY, DAUGHTERS OF THE KING

The fall local assembly of the Daughters of the King in this diocese was held at St. Stephen's Church, Brooklyn, Wednesday evening the 13th. There was a service in the church at 5 P.M., with an address by the Rev. H. B. Morrell, rector. After supper there was a business meeting.

### CLERICAL CHANGES

The Rev. Ernest V. R. Stires, son of the Bishop, has accepted the call which I reported in my last letter, to be rector of All Saints' Church, Richmond, Va. Many friends here will regret his leaving us, but will heartily wish him well.

The Rev. Louis B. Rule, rector of St. Andrew's, Astoria, has resigned, to become

assistant at St. Agnes' Chapel, Trinity parish, New York. Mr. Rule has been about seven years in the Astoria field, and during his incumbency a parish was organized and admitted to convention out of what had been originally a mission of the Church of the Redeemer, Astoria.

### START OF "FAITH AND YOUTH" CAMPAIGN

The two meetings, one in Brooklyn and one in Garden City, to inaugurate the

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Faith and Youth campaign were attended by about 400 boys. Intensive work in each parish is to follow, and the period ends on the eve of Advent Sunday with a large meeting in St. Ann's, Brooklyn, when Bishop Stires will be the speaker. The following day, Advent Sunday, the result of the movement is expected to be seen in the increased attendance at the annual corporate Communion of men.

## LEGACY TO THE C. C. F.

The Church Charity Foundation has lately received from the executors of the estate of the late Mrs. John Van Nostrand the sum of \$20,000 to be added to the endowment. Mrs. Van Nostrand was for years prominent in the Woman's Auxiliary in this diocese, especially in connection with the United Thank Offering. She was a sister of the late Bishop Leonard of Ohio.

## CLERICUS OF QUEENS AND NASSAU

The clericus of Queens and Nassau met today at the Church of the Epiphany, Ozone Park, the Rev. James W. Tripp, rector. An able and interesting paper was read by the Rev. Reginald Heber Scott, rector of the Church of the Transfiguration, Freeport. Messages of affection and condolence were sent to the Rev. George E. Talmage, rector of Christ Church, Oyster Bay, whose wife died yesterday after an illness of three months.

CHAS. HENRY WEBB.

TRINITY CHURCH, TRENTON, N. J.,  
TO BECOME CATHEDRAL

TRENTON, N. J.—By the coördinate action of the Bishop of New Jersey, the diocesan convention, the cathedral foundation, and the vestry and congregation of Trinity Church, Trenton, Trinity Church has been designated as the cathedral of the diocese. At a special service to be held on Sunday, November 2d, Bishop Matthews will officially take over the church as the cathedral. At a later date a service will be held for the formal enthronement of the Bishop and the installation of the dean and canons. Until a dean shall be chosen the Bishop himself will act in that capacity and will also serve as titular pastor of the congregation. The Rev. Hamilton Schuyler, whose retirement as rector of the parish became effective as of October 1st, and who was given the title of rector emeritus, has since been serving as locum tenens. He will become an honorary canon of the cathedral with the privilege of a seat in the clergy stalls. He will continue to reside in Trenton. After November 1st his new address will be 38 Perdicaris place.

CLERGY MEET AT  
ROANOKE, VA.

ROANOKE, VA.—Thirty out of the present number of thirty-three active clergymen in the diocese attended their conference in St. John's parish house, October 6th to 8th.

Bishop and Mrs. Jett entertained the conference with a buffet supper at the episcopal residence on Monday. Then the clergy were in session Monday evening, Tuesday morning, afternoon, and evening, and Wednesday morning.

Principal leaders of discussions were Bishop Jett, the Rev. Dr. Thomas D. Lewis, the Rev. Deval L. Gwathmey, the Rev. J. Lewis Gibbs, John M. Garrison, the Rev. Dr. Alfred R. Berkeley, Bishop Penick of North Carolina, and the Rev. Taylor Willis.

SET DATE FOR CONSECRATION  
OF THE REV. B. T. KEMERER

DULUTH, MINN.—Consecration of the Rev. Benjamin Tibbitts Kemerer as Bishop Coadjutor of Duluth will take place on Wednesday, November 5th, in St. Paul's Church, Duluth.

BISHOP STEVENS'  
TENTH ANNIVERSARY

LOS ANGELES—With great rejoicing Los Angeles celebrated on Sunday, October 12th, the tenth anniversary of the consecration of its Bishop, the Rt. Rev. W. Bertrand Stevens, D.D. He was consecrated Bishop Coadjutor on October 12, 1920, and became the second Bishop of Los Angeles upon the death of the Rt. Rev. Joseph H. Johnson, D.D., on May 16, 1928.

The celebration began with special services in St. Paul's Cathedral. Bishop Stevens preached twice that day, in the morning reviewing the diocesan development during the past decade. In the evening he spoke informally, discussing English Church life, his impression of English leaders gained at the Lambeth Conference, and the Passion Play of 1930.

The following evening 500 guests gathered at the Elks Temple for a reception and dinner in honor of Bishop and Mrs. Stevens. After-dinner speakers included the Rt. Rev. Robert B. Gooden, D.D., Suffragan Bishop, the Rev. William Cowans, the Rev. Leslie E. Learned, D.D., and Colin M. Gair. The congratulations of the English Speaking Union were presented by Sir John Adams, of the University of California at Los Angeles, while Dr. Remsen D. Bird, president of Occidental College, spoke on Bishop Stevens' influence as a citizen of Southern California.

At an early hour on Tuesday morning, October 14th, Bishop Stevens celebrated the Holy Eucharist at the cathedral at the request of the Los Angeles Clericus.

Following this service the clericus entertained the Bishop at breakfast in the cathedral house. There were additional speeches of felicitation and the presentation of three gifts on behalf of the clergy of the diocese.

At the same hour as this service in Los Angeles, the clergy of the convocation of

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San Diego gathered at St. Paul's Church, San Diego, where the rural dean, the Rev. Charles L. Barnes, celebrated the Holy Eucharist in joyful commemoration of Bishop Stevens' anniversary.

#### DR. GOODWIN CONSECRATED

FARNHAM, VA.—An attendance of over 1,500 filled the church and churchyard of North Farnham parish church, on October 16th, to witness the consecration of the Rev. Dr. Frederick Deane Goodwin as Bishop Coadjutor of Virginia.

North Farnham parish, which is part of the rural field of which Dr. Goodwin has been rector since his ordination in 1917, is one of the older parishes of the diocese, having been formed in 1683 by the division of a still earlier parish. The present church building was erected in 1737, and has passed through the various vicissitudes which have marked the

of Grace and Holy Trinity Church, Richmond, who, with their organist, H. M. Baskerville, furnished the music. It is noteworthy that their veteran choir-director, Arthur Scrivenor, had also direction of the music when Bishop Gibson was consecrated in Holy Trinity Church in 1898, and when the opening service of the General Convention of 1907 was held there. He has been director of the one choir during the whole period.

The service was under the charge of the Rt. Rev. H. St. George Tucker, D.D., Bishop of Virginia, who acted as consecrator in the absence of the Presiding Bishop.

Co-consecrators were the Rt. Rev. Arthur S. Lloyd, D.D., Suffragan Bishop of New York, and the Rt. Rev. W. L. Gravatt, D.D., Bishop of West Virginia. The Rt. Rev. George W. Davenport, D.D., Bishop of Easton, was epistolier, and the Rt. Rev. Edward T. Helfenstein, D.D., Bishop of



(Courtesy *Richmond Times-Dispatch*)

#### AT BISHOP GOODWIN'S CONSECRATION

TOP ROW, left to right: Bishops Lloyd, Tucker, Gravatt. MIDDLE ROW, left to right: Bishops Helfenstein, Davenport, Cheshire. BOTTOM ROW, left to right: Bishops Jett, Goodwin, Thomson, Sterrett.

(Other pictures on page 869.)

history of the Church in the commonwealth of Virginia. Abandoned and desecrated for a number of years after the Revolution, it was restored and used until the war between the States, during which conflict its interior was torn out and the building used as a stable by a company of soldiers stationed in the village. Restored again, the church was completely gutted by fire a generation later, leaving only the walls standing. After years of desolation the work of restoration was undertaken, and brought to completion in the reconsecration of the restored building under Dr. Goodwin's leadership in 1922. A skirmish between Virginia militia and the British soldiers of Admiral Cockburn's fleet occurred in the village and around the church during the War of 1812, and the walls still show the marks of bullets fired by the contending forces.

The parish is in the most purely rural section of the diocese, being sixty-five miles from Richmond, its nearest railroad station. The bishops and other officiating clergy gathered in Richmond, and were driven by automobile across country to Farnham.

Over 100 clergy from Virginia and neighboring states took part in the service, the procession being led by the choir

Maryland, gospeler. The sermon was preached by Bishop Lloyd.

The Bishop-elect was presented by the Rev. Robert C. Jett, D.D., Bishop of Southwestern Virginia, and the Rt. Rev. Arthur C. Thomson, D.D., Bishop of Southern Virginia. The Rev. Dr. Frederick Goodwin Ribble, dean of the Bishop Payne Divinity School, and the Rev. Dr. W. A. R. Goodwin, rector of Bruton parish, Williamsburg, were attending presbyters. The Rev. Dr. Charles L. Pardee, D.D., was registrar.

The testimonials were read as follows:

Request of the Diocesan, by the Rev. F. Leslie Robinson, rector of Walker's parish, Cismon. Certificate of Election, by the Rev. Dr. G. McLaren Brydon, secretary of the diocese. Evidence of Ordination, by the Rev. Dr. Beverley D. Tucker, Jr., rector of St. Paul's, Richmond. Canonical Testimony, by W. Gray Brockenbrough, senior warden of North Farnham parish. Consent of the standing committee, by the Rev. Dr. Berryman Green, president of the standing committee. Consent of the bishops, by the Rt. Rev. Frank W. Sterrett, D.D., Bishop of Bethlehem. Mandate of the Presiding Bishop, by the Rev. Robert B. Nelson, rector of Christ Church, Winchester.

The Rev. Robert A. Magill, rector of Ware and Abingdon parishes, Gloucester, and the Rev. A. Campbell Tucker, rector of Scott and Trinity parishes, Gordons-



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ville, were respectively master and assistant master of ceremonies.

Owing to the anticipated inability of the large crowd in attendance to get into the church, amplifiers were used, with loud-speakers in the churchyard, so that the thousand or more people outside were able to hear the entire service. The clergy vested in the parish hall, and the bishops in the home of Dr. V. L. Litsinger, adjoining the churchyard. The procession formed at Dr. Litsinger's home and marched across the churchyard to the church.

After the service an open air luncheon was served by the ladies of the congregations in Dr. Goodwin's cure.

#### BISHOP FERRIS CELEBRATES ANNIVERSARY

ROCHESTER, N. Y.—On Monday, October 13th, the clergy of Western New York gathered at Rochester for a luncheon in honor of the tenth anniversary of the consecration of the Rt. Rev. David L. Ferris, D.D., Bishop of the diocese. The luncheon was held at the new University Club. Chairman of the dinner was the Rt. Rev. Cameron J. Davis, D.D., Bishop Co-adjutor, and short talks were made by the Rev. Benjamin Sanderson of Tamaqua, and the Rev. Dr. Samuel Tyler, of Rochester, who presented Bishop Ferris with a purse of gold from the clergy. Bishop Ferris spoke of his long connection with the diocese, both as priest and bishop, and thanked the clergy for their loyal support and the splendid gathering on his anniversary.

#### VICE-PRESIDENT OF NATIONAL COUNCIL VISITS ALBANY

ALBANY, N. Y.—Dr. Lewis B. Franklin, vice president and treasurer of the National Council, was the guest of honor at a dinner given by the chapter of the Cathedral of All Saints, October 15th, at the Fort Orange Club. Dr. Franklin spoke to the chapter on the subject of Church financing. On Thursday, October 16th, he addressed a group of some forty laymen and a number of the clergy on Church finances and kindred subjects, at an afternoon and evening conference in St. Paul's parish house.

#### HONORARY CANON APPOINTED

LOS ANGELES—The Rt. Rev. W. Bertrand Stevens, D.D., Bishop of Los Angeles, announced, on October 12th, the appointment of the Rev. Alfred Fletcher of this city as one of the honorary canons of St. Paul's Cathedral. He fills the vacancy caused by the elevation of Canon Gooden to the episcopate.

Canon Fletcher has been closely connected with the official life of the diocese ever since its creation in 1896. He is rector emeritus of Holy Trinity Church, Covina, and at one time was the Los Angeles correspondent of *THE LIVING CHURCH*.

#### ST. LUKE'S, LEBANON, PA., CELEBRATES

LEBANON, PA.—St. Luke's Church celebrated its patronal festival and the fiftieth anniversary of its consecration on Saturday and Sunday, October 18th and 19th. The first chapel occupied the site of the present parish house, erected during the rectorship of the late Rev. John Mitchel Page.

A memorial tablet and the John Mitchel Page Memorial Fund were dedicated on Saturday by Bishop Sterrett, who also preached the sermon. The Rev. Arlington

A. McCallum, rector of St. Paul's Church, Washington, D. C., a former rector of the parish and an intimate friend of the Rev. Mr. Page, preached the anniversary sermon on Sunday morning. Gouverneur P. Hance, superior of the St. Barnabas Brotherhood, spoke Sunday night on The Call to a Religious Life.

On Saturday afternoon pictures and articles of historic interest were displayed in the parish house. A reception was held in the evening. The Rev. Rodney Brace is the present rector of St. Luke's.

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## TO BROADCAST SERVICES OF CATHOLIC CONGRESS

BUFFALO, N. Y.—With the opening of the Fifth Catholic Congress at hand, the various Buffalo committees have left nothing undone to make the program one of the utmost interest and inspiration to all who attend it.

Arrangements for broadcasting practically the entire program have been made, so that those who are at home should, if weather conditions do not prevent, be able to listen in on the principal events. At the Solemn Mass of the Congress on Wednesday morning, October 29th, Station WKBW will broadcast the service, beginning promptly at 10:30 o'clock, eastern standard time. The celebrant at the Solemn Mass will be the Rev. William

thing of the history of the movement and plans for this year's assembly.

A young people's meeting has been added to the Monday evening program in Buffalo just prior to the Congress, for the young folks of the diocese of Western New York and for those attending the general sessions. An additional event arranged in Buffalo is the Mass on Thursday morning in St. Andrew's Church in that city for the various Religious orders.

With four speakers of national prominence the banquet of Wednesday evening promises to be an occasion long to be remembered in Church history. Frank B. Baird of Buffalo will preside. The speakers will be Prof. Chauncey Brewster Tinker of Yale University, A. DuPont Parker of Philadelphia, the Rt. Rev. Benjamin Brewster, Bishop of Maine, and the Rt. Rev. Rocksbrough R. Smith, Bishop of Ontario.

All of the other events of the program will be carried out as announced previously. The Buffalo committees are hoping for a large attendance at all of the sessions and have planned in anticipation of a record registration of clergy and laymen.

## ANNUAL SESSION OF SOUTHWESTERN VIRGINIA W. A.

PULASKI, V.A.—Two foreign missionaries who went out from this diocese spoke at the eleventh annual meeting of the Woman's Auxiliary of Southwestern Virginia. The meeting was held in Christ Church, the Rev. J. M. Dick, rector, October 14th to 16th.

The initial service was a quiet hour on Tuesday at 5 P.M., conducted by the Rev. J. Hubard Lloyd of Wakayama, Japan. Tuesday evening reports were heard from several of the missionaries within the diocese.

On Wednesday morning Bishop Jett, assisted by the Rev. Messrs. J. M. Dick and E. W. Hughes, celebrated Holy Communion and the Bishop addressed the gathering.

The service Wednesday evening was conducted by the Rev. Mr. Lloyd, who gave a wonderfully inspiring address on the Church in Japan and especially his own work in Wakayama.

Thursday morning the Rev. Messrs. Lloyd R. Craighill of Nanchang, China, Devall L. Gwathmey of Wytheville, and J. M. Dick of Pulaski celebrated Holy Communion and later the Rev. Mr. Craighill spoke of the situation in China.

The visitors were entertained by the people of Pulaski, and Wednesday afternoon were guests at a reception at "Clarendon," the beautiful country home of Mr. and Mrs. Charles P. Macgill.

## SERVICES FOR ARMENIANS IN SAN FRANCISCO CHURCH

SAN FRANCISCO—On Sunday, October 5th, history was made in the Church of the Advent when Fr. Hagopian, the Armenian priest, preached to his congregation in English. This is the first time in the history of the Armenian Church that an Armenian priest has preached to an Armenian congregation of the Ancient Church of Armenia in the English language. Fr. Hagopian plans to preach one Sunday a month in English, and three in Armenian. On Saturday afternoons he has a class of Armenian children meeting in the parish hall of the Advent, whom he is teaching to read and write the Armenian language. Fr. Hagopian was at one time a student at the General Theological Seminary.

Still another broadcast will take place on the Sunday preceding the Congress, in all probability at 5 o'clock, although the exact time may be obtained later by consulting the newspaper programs. At that time the Rev. C. Clark Kennedy, executive secretary of the Congress, will speak over Station WGR, outlining some-

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### ORTHODOX BISHOP FOR ALASKA CONSECRATED

SAN FRANCISCO—On Sunday, October 12th, the Rev. Antonine Pokrovsky, Archimandrite in Sitka, Alaska, was consecrated a bishop in the Russian Orthodox Church. The service was held in the Russian Church in Green street, San Francisco. Churchmen will be much interested in this service because of the friendly relations which exist between Bishop Rowe and Orthodox Catholics in Alaska. The chief consecrator was the Most Rev.



NEW RUSSIAN BISHOP OF ALASKA

Archimandrite Antonine, recently consecrated Russian Orthodox Bishop for Alaska, and the Rev. Dr. Victor Dowdell, standing before the royal doors of the Orthodox Cathedral in Sitka.

Platon, Metropolitan of All America and Canada, assisted by numerous visiting and local clergy.

Through Fr. Antonine's efforts the first Russian Orthodox church in Vancouver was built. The dedication of the Vancouver church was made by Metropolitan Platon who announced immediately afterwards that Fr. Antonine would be elevated to the position of bishop in Alaska.

In January last, Fr. Antonine took up his residence in Sitka, the official historic see city of the Orthodox Church in Alaska.

This fact is of considerable interest to thousands of people in the United States who at one time or another have visited the famous cathedral in Sitka.

St. Michael's Cathedral was built more than a hundred years ago by Ivan Veniaminoff, the first Russian Metropolitan of Moscow, and Bishop of Alaska and the Aleutian Islands. The cathedral is still rich in ecclesiastical treasures by way of vestments and sacred vessels. It excels in religious paintings and possesses the famous Madonna painted by the Russian artist, Borovkovsky. For this picture, which is made of gold and silver, J. P. Morgan offered \$25,000, but the offer was rejected by those in authority. Here too are the famous clock and the peal of chimes dating from the time of Veniaminoff.

These treasures remain, but the Orthodox Church in Alaska does not have an easy time, now that the work is no longer supported by the Russian government. Her communicants are chiefly native Indians who live mostly by fishing. It will be an inspiration to these faithful natives to have with them Bishop Antonine.

### FUNERAL OF DR. C. H. B. TURNER

WAYCROSS, GA.—The funeral services for the Rev. Dr. Charles Henry Black Turner, who died suddenly of a heart attack, in Waycross, on October 9th, were held from Grace Church, Saturday, October 11th, the Bishop of the diocese, the Rt. Rev. F. F. Reese, D.D., officiating, assisted by the Rev. Charles C. J. Carpenter, a former rector of Grace Church, and the Rev. Dr. David Cady Wright, D.D., rector of Christ Church, Savannah. Interment was in Oaklawn Cemetery, Waycross. A Requiem Mass was celebrated on Saturday morning, October 11th, the Rev. Mr. Carpenter being the celebrant.

Retiring a few years ago on account of ill health and advancing age, Dr. Turner had spent the past few winters in Waycross where he supplied Grace Church which has had no rector for some time.

### LAY CORNERSTONE FOR CHURCH AT BOGOTA, N. J.

BOGOTA, N. J.—The Ven. Augustine Elmendorf, archdeacon of Hackensack, laid the cornerstone of the Church of the Ascension, of which the Rev. Canon William J. White is vicar, on Sunday, September 28th. The preacher was the Rev. John H. Rosebaugh, rector of the Church of the Atonement, Tenafly. The opening prayers were read by the Rev. Wesley H. Des Jardins, of Rochelle Park; the lesson, by the Rev. Richard P. Pressey, of Grantwood; and the closing prayers, by the Rev. Frederick J. Butterly, of Bergenfield. Over 150 people witnessed the ceremonies. Canon White had charge of the service.

### TAGORE ILL AT DEAN LADD'S HOME

NEW HAVEN, CONN.—Rabindranath Tagore, the 69-year-old Indian poet-philosopher, is seriously ill from heart disease at the home of the Very Rev. W. P. Ladd, D.D., dean of the Berkeley Divinity School.

Mr. Tagore has canceled all scheduled speaking engagements for his American tour and is under the care of a New Haven heart specialist.

### OLDEST RELIGIOUS ORGANIZATION IN HOBOKEN, N.J.

HOBOKEN, N. J.—Apropos of the 300th anniversary of the purchase from the Indians of the land where Hoboken now stands, it may be stated that the oldest religious organization in the city is St. Paul's Church, of which the Rev. Frank C. Armstrong is rector.

St. Paul's was incorporated in 1835. Two other churches of our communion which are situated there are Trinity Church, dating from 1853, and Holy Innocents' Church, founded in 1872.

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### CHARLES GRANT CLARK, PRIEST

BROOKLYN, N. Y.—The Rev. Charles Grant Clark, rector of the Church of the Ascension, Greenpoint, and formerly archdeacon of Brooklyn, died suddenly in his doctor's office Friday morning, October 17th.

The Rev. Mr. Clark was born in Saginaw City, Mich., and received his training at St. Stephen's College and the Berkeley Divinity School. He was ordained deacon in 1899 by Bishop Brewster and priest the following year by Bishop Worthington. He was formerly curate of St. Ann's Church, New York City; priest-in-charge of St. Gabriel's Church, Hollis, L. I., 1900 to 1907; rector of the Church of the Good Shepherd, Shelton, Conn., 1907 to 1912; rector of St. George's Church, Brooklyn, 1912 to 1924; and archdeacon of Brooklyn from 1924 to 1929. He was rector of the Church of the Ascension since 1929.

He is survived by his widow, Mrs. Jeanette Clark, and two sons, Rutledge, a junior at Yale University, and Charles, a student at St. Paul's in Garden City.

### ROBERT HUDSON, PRIEST

SYRACUSE, N. Y.—The Rev. Dr. Robert Hudson, former chaplain in the U. S. Navy and rector emeritus of Trinity Church, died on Sunday, October 5th.

Dr. Hudson was born in Hereford, England, December 12, 1847, receiving his education at Trinity College and at the University of Omaha. He was ordained deacon in 1873 by Bishop Williams and priest the following year by Bishop Huntington. He was rector of the Church of the Good Shepherd, Binghamton, N. Y., 1873 to 1874; chaplain in the U. S. Navy from 1874 to 1891; rector of Trinity Church, Pittsburgh, Pa., 1891 to 1892; rector of Trinity Church, Syracuse, N. Y., from 1892 to 1902, and rector emeritus of Trinity Church since 1902.

### JOHN BROOKS LEAVITT

NEW YORK—John Brooks Leavitt, who had been a member of the New York bar for nearly sixty years, died of heart disease Friday night, October 17th, at his country home in Oakland, N. J. He would have been 80 years old on the 30th of this month. He is survived by his widow, his second wife, who was Miss Margaret Otey Tomes at their marriage in 1920. A son also survives him. Mrs. Mary Keith Leavitt, his first wife, died in 1916.

Born in Cincinnati, the son of the Rev. John M. and Bithia Brooks Leavitt, Mr. Leavitt received his B.A. degree from Kenyon College in 1896. Kenyon made him a Doctor of Laws in 1896. He was graduated from Columbia Law School in 1871 and in the fall of that year was admitted to practice in New York. Mr. Leavitt was a member of the executive committee of the Protestant Episcopal Church League.

### ANNA RITCHIE NEWCOMB

QUINCY, ILL.—Mrs. Anna Ritchie Newcomb, widow of Richard F. Newcomb, died at her home on Wednesday, September 17th.

Mrs. Newcomb was a member of a fam-

ily of loyal Churchmen. Her father, Dr. Henry Ritchie, served the Church as vestryman of old St. James', Chicago, for many years. A cousin, the Rev. Arthur R. Ritchie, a nephew, the Rev. Henry Neely, and a brother, the Rev. Robert Ritchie, were priests of the Church.

Mrs. Newcomb, nurtured in the faith, was herself devoted to the Church and active in its service during the eighty-seven years of her life. She was for many years president of the altar guild of St. John's Cathedral, a teacher in the Church school, and a leader in other guilds and societies. Mrs. Newcomb was also an associate of the Sisters of St. Mary. From the beginning of THE LIVING CHURCH Mrs. Newcomb was a subscriber.

St. John's Cathedral holds many memorials given by Mrs. Newcomb and members of her family. Among them are the beautiful altar and reredos, the choir stalls and pulpit. Several years ago a side altar was placed in the cathedral by Mrs. John Stillwell, a daughter, as a memorial to her mother's service in the Church, and as long as health permitted it was Mrs. Newcomb's joy to worship there.

Mrs. Newcomb is survived by four daughters, Mrs. Joseph W. Emery, Mrs. John A. Stillwell, Mrs. Frank H. Whitney, and Mrs. Egbert H. Castle, all of Quincy; and by seven grandchildren.

### EUGENIE F. TALMAGE

OYSTER BAY, N. Y.—Eugenie F. Talmage, wife of the Rev. George E. Talmage, rector of Christ Church, died on Wednesday, October 15th, after a three months' illness. This illness followed almost immediately after her fortieth wed- ding anniversary.

Mrs. Talmage was born in Houghton,

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Mich., and was graduated from the New England Conservatory of Music in Boston, in 1886. She was married in 1890 and came here with the Rev. Mr. Talmage nineteen years ago.

She was active in the affairs of the parish and of the community and also the larger activities of the archdeaconry. She is survived by her husband, four children, and nine grandchildren.

#### DeKAY WINANS

VERNON, N. J.—One of the valued communicants of St. Thomas' Church, DeKay Winans, died in September. His parish had benefited greatly by his service and gifts to it. A cultured man of wide experience, Mr. Winans, who was a graduate of Cambridge University, had spent some years in Russia, his birthplace. He resided next to the palace of Czar Nicholas and made the acquaintance of that monarch.

#### NEWS IN BRIEF

GEORGIA—At a recent regional conference of the Red Cross held here for southwest Georgia, the superintendent of St. Paul's Church school, being the local chairman, presided. The rector, the Rev. H. S. Cobey, was asked to give the invocation, the entertainment committee was mostly Church people and many of the people from outside were Church people.—The Rev. Dr. Gardiner L. Tucker, field representative, department of religious education, province of Sewanee, visited diocesan headquarters on October 14th.

LEXINGTON—The conference for colored workers of the province of Sewanee was held in St. Andrew's Church, Lexington, from October 14th to 16th. The opening service took place in Christ Church Cathedral, and Bishop Abbott, the mayor of the city, and others delivered addresses of welcome.—Three regional meetings of the diocesan Woman's Auxiliary were held during the week of October 12th to 19th. At Covington, October 14th; Cynthiana, October 15th; and Corbin, October 17th. There were excellent attendances at all the meetings, larger than ever before in the history of the diocese. Bishop Abbott, Mrs. William H. Johnstone, president of the Woman's Auxiliary, the Rev. Robert T. McCutcheon of Shamokin, Pa., and others were the speakers.—The Bishop and executive council of the diocese met on Thursday, October 16th, at Christ Church Cathedral, Lexington. The budget for 1931, involving a ten per cent increase over 1930, was unanimously adopted, and much important business was transacted.—The annual clergy and lay conference of the diocese will be held in Calvary Church, Ashland, October 28th, 29th, and 30th. Among the speakers for the three days will be Dr. Lewis B. Franklin, treasurer of the National Church.—Bishop Abbott has sent out invitations to the clergy and lay officials of the parishes and missions to attend the Bishop's luncheon at the Phoenix Hotel, Lexington, on December 3d. This luncheon will be for the purpose of developing diocesan fellowship and have to do with the missionary work of the diocese. The Bishop hopes to make this an annual affair. On Sunday afternoon, October 19th, Bishop Abbott officiated at the reopening service of St. Philip's Church, Harrisburg, and preached the sermon.

LONG ISLAND—The Rev. Walter E. Bentley, general missioner of Port Washington, L. I., has returned from his eight months' mission campaign in New Zealand and Australia and is now holding a mission at the Church of the Mediator, Edgewater, N. J., which closes on October 26th. On his return from the Antipodes, Mr. Bentley preached at the English Church of St. Boniface, Antwerp, Belgium, and also at Catel Church, Guernsey, Channel Islands. On Advent Sunday he will open a two-weeks' mission at Christ Church, Rochester, N. Y., and early in the new year will be at St. George's Church, New Orleans, to be followed by a mission at St. Thomas' Church, Hollywood, Calif.

WESTERN NEW YORK—The Rev. Jerome Kates, rector of St. Stephen's Church, Rochester, was the speaker at the annual graduation of nurses in the State Hospital at Rochester on Tuesday, October 14th. The forty-first meeting of the Rochester district of the Woman's Auxiliary was held at St. Stephen's Church, Rochester, on October 24th. The speaker of the day was Deaconess Shaw of Bontoc, Philippine Islands.—Deaconess Hildegarde

Donsing, who has been connected with Chase House, Chicago, has accepted a position as parish worker at Christ Church, Corning, and began that work on October 15th.—The Rev. Leslie Chard, rector of St. John's Church, Dunkirk, was elected the chairman of the department of Christian social service of the diocese at the recent meeting of the department, which was held in the parish of St. John's, Dunkirk.

WESTERN NORTH CAROLINA—An eight-day mission was conducted at St. Mary's Church, Asheville, by the Rev. Shirley C. Hughson, superior O.H.C., October 5th to 12th.

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